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REV. WILLIAM S. BEARD, Managing Editor

E. H. HAMES, Business Manager

SOME BY-PRODUCTS OF THE WAR

War is horrible and hateful. We are in it today, not because we like it, but because we were attacked by a monstrous militarism which threatens our lives, our liberty, our civilization. We are in it to save democracy, and to rescue the weak from a cruel and ruthless autoocracy. And we are in it to win.

But while the war is hateful, it has some excellent by-products, for which we are thankful.

A Re-awakened Conscience is one of its gifts to the world. Long continued prosperity had benumbed the moral nature. Conscience had become sluggish and torpid in the presence of great evils. We had to a degree lost the power of righteous wrath against the wrongs that curse men. It took an outraged Belgium, and the atrocities and ravages of a ruthless foe to wake up the conscience of the world.

Clearer Ethical Conceptions are another product. This awakened conscience will not let men drift along in certain shady practices. They are sharply testing personal character, business conduct, civic action by a moral standard. Is this right? Is it just? Is it fair? These are searching questions, and they will compel many reconstructions. We are going to have a better world.

A Simpler Religion is another result. Creeds, theories, forms and rituals are non-essentials. Use them or not, as you prefer. They are only the externals of religion, and a long way from its heart. The vital thing is character, principle, Christlikeness in spirit and conduct. The big camps to which our preachers flock are stripping religion bare of its superfluities, and bringing out vividly its simplicity.

The Breaking Down of Sectarianism is a beautiful by-product. The walls we have built up to fence ourselves off from other Christians are falling down in this war crisis. The issues that separate us loom large in times of peace, but they seem petty and trivial in the intensity of a common service. A Catholic priest publicly praises the Y. M. C. A.; the Y. M. C. A. helps the Knights of Columbus in their drive for funds. A Baptist and a Unitarian get hold of a soup-kettle together, and rush it to minister to exhausted and wounded soldiers, forgetting theological differences. Why should we magnify the non-essentials?

A Union of Churches is a happy result of present war conditions. Hearts and minds are being fused together in the alembic of Providence. Union services, and union effort for the country prepare the way for the combination of weak churches into one strong church.

Perhaps the Ideal Church may emerge from these experiences,—whose only test of membership is loyalty to Christ, whose spirit is one of fellowship with all sincere Christians of whatever name, and whose aim is to get the ideals of Christ incarnated in all personal, social and civic life.

—C. H. R.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York

Charles E. Burton, D.D., General Secretary; Rev. Frank L. Moore, Secretary of Missions; Rev. William S. Beard, Assistant Secretary; Charles H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Especial attention is called to the write-up of the Society's year, to be found elsewhere in this magazine.



The Congregational Missionary Societies are co-operating with others in the Home Missions Council in an endeavor to discover and meet the particular needs of the colored people who have been moving into the North in recent months. Superintendent Kingsley of Alabama is now in the North pursuing these studies on our behalf and in co-operation with field workers of other denominations.



At this writing, Secretary Beard, Managing Editor of this magazine, and Office Manager for the Church Extension Boards, is making an extensive tour in the state of Colorado. Secretary Beard is constantly at his post throughout the year in the New York office, and this, his first western trip, will be to him a source of inspiration and to the churches which he visits a fraternal blessing.



The increase in railroad rates is going to add a considerable, though necessary, burden, to the treasury of the Home Missionary Society. Two observations are in place: it would be fitting that increased contributions should be forthcoming in view of this added expense of missionary labor; and in the second place, it will be fitting that travel should be reduced to the minimum that is consistent with effectiveness both in work and in publicity. It may be wise, for example, for local workers to do in many instances what in normal times would be done by traveling secretaries. By the way, this added expense is only one of a number of increases in the necessary outgo of funds.



Despite the fact that July is not the most favorable month for pushing missions, this Society most earnestly hopes that schools still in session will not neglect to use the material provided by this Society for the Tercentenary Chart plan. The stories, junior and senior, bear the title of "Children of the Northland," and are from the pen of Rev. Jack F. Dunstan, of Anchorage, Alaska. A folder, entitled "Alaska," may be used on one of the other Sundays in July, and for a third Sunday it is suggested for those who are fortunate enough to lay hands upon it, that use be made of Dr. Burton's illustrated lecture, entitled "The Lure of Alaska." Editorial comment in the June magazine gives a statement of the places where sets of this lecture may be had.

HOME MISSIONS IN WAR TIME

By General Secretary Burton

WHEREVER the Home Missionary Secretary goes the question is asked "How is the war affecting your work?"

The answer to this question is to the effect that war conditions are disturbing home missionary work much less than might have been feared. Of course, this general statement needs qualification, and probably the best way to qualify it is to give a digest of the fiscal year ending with March 31, 1918. The membership figures are for the calendar year.

The accompanying tabulations may well furnish the facts for this digest.

Accessions

To turn immediately to the heart of the whole matter, we observe that the number of accessions to the churches served by missionary pastors were 13,155 in 1917-18, as compared with 14,546 the preceding year, or 1,391 fewer than in the preceding twelve months. It is conceivable that if it had not been for the war we should have had a larger number of accessions than before; it is certainly not unfair to say that the war is the occasion for the falling off. At the same time it should be borne in mind that the year 1916-17 was the banner year of the Society in this respect. The matter of practical evangelism has been made the point of especial emphasis under the leadership of the Secretary of Missions, Dr. Swartz, and for a number of years there has been substantial

gain. Dr. Swartz, however, continued this same emphasis throughout the year 1917, so that the falling off cannot be attributed to a slackening of this effort.

It should be observed, however, that there has been a decrease in the number of missionaries employed and a decrease in the number of months of service rendered by the missionaries; and a little application of arithmetic reveals the fact that a month of service in 1917 resulted in just about the same increase in membership as in 1916. In other words, fewer workers mean fewer additions to churches.

Extension

It is to be observed also that there are fewer mission stations, fewer church members, fewer enrolled in the Sunday schools, fewer new church buildings, all because there were fewer missionaries, with possible augmentation of the loss in consequence of the calling of young men to the colors and other war conditions.

Coining Gold Into Souls

Obviously the pertinent question is, "Why were there fewer

missionaries and why did they render fewer months of service last year than in the preceding year?" Naturally, the war has affected the number of men available. This has not been so serious, however, as the fact that a dollar is not worth so much now as it was a few months ago, and given the same amount of money you

STATISTICAL COMPARISON

Churches,	Missions,	2,252 — 171 less.
Foreign-Speaking Missions,	410 — 59 less.	
Languages,	23.	
Missionaries,	1,696 — 28 less.	
Membership,	101,365 — 2,474 less.	
Accessions,	13,157 — 1,389 less.	
Accessions on Confession,	8,385 — 899 less.	
Sunday School Scholars,	140,197 — 5,312 less.	
New Churches organized,	54 — 21 less.	
Churches reaching self-support,	48 — 3 less.	
Total Receipts, National, State and City Societies,	\$660,764.31 — \$20,734.43 less.	
Receipts, National Society,	\$310,565.14 — \$11,988.35 more.	
Per Capita Gifts,	48c — 2 1-2c less.	

must have fewer men, not only because their salaries must be increased, but because the incidental expenses cannot but be increased.

In other words, the equation is a simple one. Given more money we have more men, and given more men there are more members added to the churches. It would be hard to find a more effective illustration of the truth that it is possible to coin gold into souls than is given in the simple tabulations here presented.

Nor should it be forgotten that now above all times it is important to conserve and foster the moral character of men in America. Without our seeking it the moral leadership of the world has fallen upon us. The nations of the earth now announce this fact. Moreover, the moral leadership of America rests with the church. Many are the agencies which cooperate with the church, but the powerful sanctions of moral life which animate these institutions emanate from the church.

Once more, the expanding life and the deepening vitality of the church very largely depend upon effective home missionary propaganda. It is not simply that the church grows larger by extending its organization, but that its life becomes more vital as it is energized through expression in outreaching activity. The church which does not react to the opportunity for service in evangelizing the millions in its own country, particularly when those millions embrace pilgrims from the ends of the earth, with all the possibilities involved in

that fact, and when the world is looking to America for a moral leadership which shall reconstruct the shattered world, cannot expect to enjoy spiritual vitality in its more self-centered life.

Debt

It is the policy of The Congregational Home Missionary Society to pay bills as it goes. Each year for eight years in succession, sometimes with the necessity of very special effort, the books have been closed on March 31st with a small balance in the treasury. This year, in spite of definite plans to keep that record unbroken, it was necessary to close the books with a deficit of \$5,201. The immediate occasion for this was the fact that contributions which kept up well throughout the first ten months of the year suddenly slumped in the last two months, giving no time to curtail expenses, and little time in which to save the day by special efforts to get money.

Such a situation would constitute a note of warning in normal times. The administration of the Home Missionary Society is disposed to consider it of special significance in these abnormal days. We shall be glad to have the people of the churches consider carefully the importance of this fundamental work of the Kingdom and help us in making provision for its adequate ongoing. At the same time, the administration pledges itself to carefulness to the limit in carrying on the business of the Society.

We would like to suggest two honor rolls to be hung in each of our churches. On the first honor roll place the names of the boys from church and congregation who have gone to the front. Have their names on the wall before you each time you meet. Then it will be easy to remember them in prayer. Now and then let each one in the church write a cheery word to them. Let the soldier and sailor boy know that you are remembering them. On the second honor roll place the names of all who have gone away to school, together with the name of the college or academy. Such a list will be an inspiration to others and help you to keep in touch with your own young people. Who will prepare these honor rolls for your church?

—*The Congregational News.*

CONGREGATIONALISM IN THE MAKING

By Rev. W. Knighton Bloom, Minot, N. D.

TO receive a letter from the pastor of the Max Congregational Parish, North Dakota, might suggest to a stranger to home missionary conditions a flourishing church organization, solidly grounded in Pilgrim faith and practice. For here is the letter head that goes forth from the minister's study:

THE FIRST CONGREGATIONAL CHURCH of Max, North Dakota

Mrs. A. W. Rice,
Clerk.

C. W. Norton,
Treasurer.

Iota Flats Church
Mrs. H. Larkin
Clerk.

Benedict Church
Mr. S. N. Miller
Clerk and Treas.

Mrs. H. Foat, Treasurer.

The letter itself is written on one of the best typewriters on the market, the large-sized characters indicating that the machine was purchased for manuscript work and sug-

alism in the making. Three churches are included in the parish, two of which are on the railroad, nine miles apart, and the third twelve miles out in the country. The largest point is Max, where out of a population of 400, fully two-thirds are of foreign birth, largely Russian and Scandinavian. In the surrounding country the same racial conditions prevail. So strong a hold has the English-speaking work of our Congregational church upon the entire community that the church building, into which about 120 can be crowded, is nearly always full and sometimes to overflowing. Here also every Sunday morning gathers a real community church school, with an enrollment of 131, using in part the graded lesson literature, and for

the second year working successfully the Tercentenary Chart, and taking a vital interest in missions while itself a missionary church. Following the church school sessions on Sunday morning the pastor conducts a children's church service,



gesting the good habit of sermon writing, as well as the study thereof.

Coming down to real facts, the Max Parish is almost entirely made up of people from other denominations, and the original Congregationalists in its membership are the young people who have united with the denomination during the past five years. The field, therefore, represents a fascinating study of Congregation-



THE CHURCH'S INVITATION TO THE COMMUNITY

to which, of course, adults are also welcomed. Then, in the evening, the junior choir, assisted by the adult

quartet, gathers in the church vestibule and opens the worship with a processional hymn. Is it any wonder that foreign-born parents often find their way to the church services, led there because of the interest taken in their children?



Down on the business street may be seen the church sign, made by Rev. C. R. Dierlamm, for two years the pastor, and an artist of no little merit. The sign is still used by his cousin and successor, Rev. George H. Dierlamm, and the two pictures shown elsewhere, and which set forth the church's invitation to the community, suggest the excellent use that has been made of it.



SOME MEN, WOMEN AND CHILDREN OF THE CONGREGATION

During the week a number of activities are in evidence, notably those of the Wide-Awake Club, which has a membership of sixty, and which is just as much alive as the picture indicates. Then there is a Bible Study Class, and some of the members of this organization are looking out from the general group pictures, which also include members of the

rural church, and were taken on a Sunday afternoon when the two congregations united for a service with the country point. At Benedict, the other organization on the railroad, a similar work is in progress. In this village of a little more than 100 people, the church and Sunday School membership nearly equals the population, and the Wide-Awake Club numbers more than forty.

In this threefold parish is an appeal which the pastor recognizes is "a man's job." It is representative of what North Dakota

offers to men who are ready to be leaders. In such a parish a man does not find himself in a small over-

churched community where competition is strong and strangely unchristian, but in a place where there is plenty of room for expansion. He is facing a task which calls forth all the energy and devotion he can command. It is a place where he does not have to be concerned about "the soul of a bishop," but where he is the bishop of souls in a large and growing way.

The summer missionary conferences will doubtless suffer seriously from war causes, but it is earnestly urged that those who can attend these conferences should be particularly eager to do so, in view of the fact that the war increases rather than decreases the need of missionary leadership. Pastors would do well to give special attention to securing delegates from their churches to neighboring conferences.

MESSAGES TO HOME MISSIONARIES, NO. 4

ABOUT YOUR SERMONS

By General Secretary Burton

WELL, brethren, I can imagine that some of you may challenge the right of one who operates from an office building or a Pullman car, to speak on the subject of the sermons of home missionaries. I hasten therefore to give permission to any to discount whatever I may say in whatever particular he feels justified. In self-defense, however, I might say that for a quarter of a century I have been trying to preach to people just such as yours in the open country, in the small village and in the city. Moreover, I have been observing preachers and reading about preaching. True, the more experience I have and the more my observation, the less sure I feel that I know all about it. Nevertheless, it would be no compliment to my self-confidence if I were not willing to contribute such observations as become more and more insistent.

At the outset, what is the distinction between the sermon of a home missionary and that of any other preacher? Possibly there is none. If there be a distinction, I suspect it lies in the fact that the home missionary's sermon should be more aggressive. It must aim to produce results. There may be preachers who are free to be careless of results. The home missionary may not be.

Things Passed By

My biggest embarrassment is to know what to leave out. I should like to speak of the subject matter of your sermons, involving your theology, your texts, your themes, your reading, observation, sermon-schedules and many details of these and other subjects. All this I must pass by.

I should like to speak of the construction of your sermons, even dealing with grammar, sermon strategy, objectives, habits of study, systems of collecting material, with all the re-

lated practical things. These, too, I must pass by.

I am tempted to give attention to the delivery of your sermons, your voice, gestures, mannerisms, the art of illustration, the use or non-use of notes and manuscript, and so on *ad infinitum*. But I must resist this temptation.

If you find yourself not adept in any or all of these, my one suggestion is, find the way to become adept.

Incarnate Sermons

Turning then to things which I cannot pass by, let me urge, brethren, that your sermons be living organisms, **incarnate with life**. Let them pulse with the life of the people to whom you are ministering. Let them throb with the life of your own personality. Let them be charged with the life of God. If this is true of your sermons, your people will get from you what they can get nowhere else. Few of you can write as good articles as your people have on their tables constantly, but you alone are pastor of that group of people, and your sermons can very frequently be immediate prescriptions for particular needs.

The Incarnate Life of the People

"I am become all things to all men that I may by all means save some." Herein was one secret of the life of the great apostolic preacher. He lived in himself the life of the weak; he lived in himself the life of the strong, and when he preached, their lives breathed in what he said. The sermon that you preach next Sunday cannot incarnate the lives of your people if it is simply one that you prepared years before in another field and are retailing as "cold tongue" to a new congregation. You are to preach to **your** people; you are to preach to their **present** needs; you are to have a **particular** purpose in view; you are looking for **results**.

True, very much of human life is

the same everywhere and always, and the substance of the sermon to-day for this people may be very similar to the substance for some other people some other day, but in some way it must be brought about that your sermon breathes the life of your people now.

The Incarnate Life of Yourself

Naturally, you are to bring to your people your very best thought, but if thought alone is needed you could serve your people a great deal better by reading to them the thoughts of experts in the various realms of life. Nor is this any disparagement of your mental powers. It would be evidence of a conceit that would condemn me to uselessness if I thought I could take to a congregation of people from week to week finer ideas or ideas better expressed than are otherwise available, but it is no conceit on your part to be convinced that if you can put your God-given personality into thoughts that are valuable to men you can make them live in their lives in a way that otherwise would be impossible. In the words of Nehemiah Boynton, "Preaching is lighting one's soul before one's brethren, that in the gleam and glow of it they may discern the face of the living God. If they see the smoke rather than the flame, God pity the preacher! Somehow we must grip the souls of men, and the only way this is ever done is by the revelation of soul to soul." If you reach this ideal, your people will learn from you, but what is more important, they will live because of you.

The Incarnate Life of God

The prophet discovered that "they that wait for Jehovah shall renew their strength." Those of you who are familiar with the Hebrew have doubtless discovered that he did not mean that strength was to be found in Jehovah by simply being idle until God should endue with power. The root meaning of the word translated "wait" means to braid together or to interweave, so that the secret of

this strength is to be found in weaving our life into the life of God and of braiding God's life into our life. Now your sermon is to be on the one hand the result of that mingling of the divine life with the human, and on the other hand the means by which it is to be accomplished.

If your sermons are the result of such "waiting" on God, there will be but little danger of their not resulting in interlacing the life of your people with the life of the Infinite. I charge you that no lower conception of your function be entertained by you. If your sermons are clearly the incarnation of the life of God, your word will be spoken with authority. Not, if you please, with the authority of "cold officialism," much less with any spirit of dictatorial command, but with the authority of that which is self-evidently born of God.

Sermonic Travail

But such sermons are not the product of easy-going life. They are born of veritable travail. It is possible to manufacture sermons with the same mathematical and mechanical exactness which produces bridges, buildings or machines, but such sermons do not quiver with life. They are not living organisms, breathing the life of the people, throbbing with the life of the preacher and charged with the life of God.

Thinking Your Sermons

From personal experience I know it is possible for a preacher to be a parrot and simply mouth thoughts by rote. He may not always be to blame for this. In these busy days it is not always easy for a pastor to bury himself in the thoughts of the sermon. But, brethren, let us not barricade ourselves too securely behind excuses. Many of our failures are due to not putting first things first. How many things I could have left undone in the interests of actually surrendering my mind to the grip of sermons to be preached! Out of this experience let me ask you to insist on having time to make the thoughts which you are to present to

your people, your very own, and to marshal them in such fashion as to reach definite objectives.

There is a difference between having thoughts committed to memory and converting them into warm life. I do not know what experiences the psalmist was passing through, but he was a true psychologist when he said "While I was **mus**ing the fire burned; then I spake with my tongue." (Psalms 39:3.) Let us not simply assemble thoughts as a carpenter would board and proceed to nail them together into the structure which we call a sermon; rather the sermon is to be the warmth that issues from materials set on fire by a thinking mind.

Feeling Your Sermons

The incarnate sermon is to be a product of the heart as well as of the head. The preacher has things to deal with calculated to stir the feelings to the depths. He sees on the one hand the Lord God "high and lifted up;" on the other hand his heart is harrowed as he sees those whom he loves passing through experiences which touch him to the quick. These two he is to bring together, and yield himself to the emotion which is the consequence.

It may be that there are some preachers whose one function is to deliver sermons wholly void of emotion, but if there are such, they are not likely to be home missionaries.

Spurgeon was once greatly pleased by the criticism of an auditor from Yorkshire, who said: "Ah, say, Mister, you preached a goodish sermon to-night; but, if it had been cut short at both ends and set afire in the middle, it wad a dean us mare gude." Many a sermon might well be curtailed both in time and in the actual richness of its thought if what thought is there could be really set on fire. Our people are not starving for ideas but many people fail to gain much profit from ideas. It is the function of the preacher to make ideas live. To do this he must feel them. Speaking again from experience it is harder work to feel your

sermons than it is to think them. To give oneself to the contemplation of ideas from the standpoint of this vital meaning to the audience and from the standpoint of their eternal significance, is to call for exercises which weary a man more than simple thinking; but if sermons are to be incarnate with life the preacher must yield himself to the emotional bearings of his themes, even though it may mean "blue Monday" and exhausted nerves.

Praying Your Sermons

Once more, as the preacher speaks them through and feels them through, he must pray through his sermons. It is the sense of God that makes the word of the preacher essentially different from that of other words. It was this which Jeremiah felt when he said (Jeremiah 20:7-9): "O, Jehovah, thou hast persuaded me, and I was persuaded; thou art stronger than I, and hast prevailed." And again, "There is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain." Brethren, this unction from on high is secured only through a spiritual travail from which we sometimes shrink, but how dare we speak in the name of the Lord if we have not first merged our life with His and His with ours? The home missionary, as every pastor, must be a practitioner of the art of spiritual perception. Most difficult of all is this process of begetting sermons. Fellow workers, shall not the attention which we give to this phase of our preparation be the most careful of all?

Finally, let us rejoice in our high calling and glory in our response, which issues from the throne of God for us as for those of the olden times; "O, thou that telleth good tidings to Zion, get thee up on a high mountain! O, thou that telleth good tidings to Jerusalem, lift up thy voice with strength; lift it up! be not afraid!" When we thus lift up our voice our sermons will be heard and heeded.

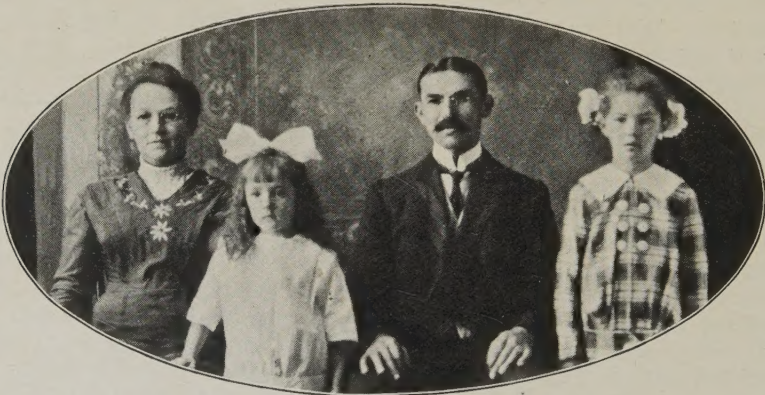
A MESSAGE OF GOOD WILL

By Rev. A. J. Moncol, Holdingford, Minnesota

THE missionary field of which Holdingford is practically the center is not only caring for the Czecho-Slovaks but also for Swedes, Germans, and some native American Protestants. The people are so scattered that keeping preaching appointments and visiting among them became quite a problem last fall, especially when one of my horses was badly cut by barbed wire, and old "Dolly," whom I have been driving for seven years, went lame. This was a great hindrance to my work. I had two horses and could not use either of them. I spent something like \$150 trying to cure the younger animal, but was at last obliged to sell it for forty. An automobile was a necessity, and I am sure the readers of this magazine will be interested in reading about how I obtained that car. I had decided upon a Ford, but I finally purchased a Dodge, which is more expensive, but stronger and more serviceable.

One day I happened across forty acres of meadow land. The owner

it thoroughly, and made up my mind to buy it. I wrote the owner as to price and payments. He replied that I might have the land for \$900. He required an initial payment and the remainder in installments, at six per cent interest. I agreed to this. I borrowed some money from the Presbyterian Ministers' Fund on my insurance policy in order to make the first payment. Before I obtained the deed, however, I was able to sell twenty acres to two of my church members for \$700, ten acres to each, at the low interest of four per cent and good payments. These brethren could not buy the whole forty acres, but they were glad to own ten acres apiece. In this way I could pay the owner cash instead of giving him a mortgage, as I had expected to do. I still had twenty acres left. One day I was talking with a real estate man in Holdingford who also handles the Dodge cars. I told him I had twenty acres of land and that if he would buy them from me I would take one of his cars. He looked at the land



THE MISSIONARY AND HIS FAMILY

had removed to another state, and the land had been lying idle for about eight years. I heard nothing favorable regarding it from our farmers, but I went over it, examined

and asked me how much I wanted for it. I told him \$700. He accepted the price without any comment and told me that if I gave him \$120 in addition I might have a Dodge car.

So this is the way I got my automobile, and what a help it has been! It has enabled me to make visits among our people who are living many miles away, and in such a com-

Early in January my attention was called to a certain Bohemian family living ten miles away. I was given to understand that they were in need, and although the day was bitterly



A TRUCK INVENTED BY YOUNG SLOVAK FARMERS

munity the minister should reach all parts of the field at least once a month. There are two Slovak families fourteen miles away in one direction, and another fifteen miles in a totally different direction. We also keep in touch with two German families forty miles to the north, and in the village of Holdingford there are Americans with whom we have kept up a friendship for years past. Then we have a good-sized mission field among the Swedes. In fact, it requires a month or more to visit all the people in whom we have a Christian interest, and I find it necessary to keep a horse in addition to the car, as it is often impossible to use the latter during the winter and spring months.

Although the snowfall was not so heavy as usual the winter was a very severe one, and the missionary found it necessary to make some trips that were outside of the regular routine.

cold I started on the journey. When I returned from this twenty-mile ride my cheeks and ears had been well kissed by "Jack Frost," but I was glad that I had gone.

The head of this Bohemian household is seventy-five years of age and his wife is sixty-seven. They have no children and no friends. They own about forty acres of land near the Mississippi River which is worth about \$2500. They have resided in this state for some twenty-five years without Christian fellowship of any kind. They do not own a horse, and I found them in a critical condition, without food or fuel. It is hard to realize what it means to live in a log cabin in winter without God and without real friends. How glad they were to see a minister and have him speak to them in their own language! I talked with them for awhile and left, promising they should have aid soon.

On the following Sunday I told my church people of these old folks and they agreed with me that something should be done immediately. On Monday flour, meat, and potatoes were brought to me, and a brother volunteered to go with me and take the provisions to our unfortunate friends. When we arrived we found that there was nothing in the house to eat. They wept when they thanked us for our help.

On Good Friday I went to see them again. They were not at home and I discovered that they were in the woods gathering fuel. The old man carried this home, a distance of half a mile. I helped him take the load

off his back, and it was surprising to realize that a man of his age could carry such a burden. I comforted them with the Word of God and promised to see them again before long.

We feel that God has been good to us. Our church is in excellent condition spiritually and financially. Our first payment to the Church Building Society was made on time, and we have paid our apportionment and other church and Christian obligations. We have in addition a satisfactory balance in the treasury. Twelve months more should show an advance in all directions and we shall work with that end in view.



A NEW WORK IN THE NATIONAL CAPITAL

FOR two or three years the Congregationalists of Washington, D. C., have felt that a church should be organized in Cleveland Park, a new and rapidly growing residence section of that city, once the home of President Cleveland, and where a large number of beautiful homes are being erected.

Washington is an Episcopalian city and there is a large Episcopalian constituency in Cleveland Park, attracted by the great cathedral being built there; but careful survey revealed the fact that many families desired a non-liturgical church. Accordingly, Rev. Luman H. Royce, recently elected Director of City Work for the Home Missionary Society, the Church Building Society and the Sunday School Extension Society, was commissioned to initiate the work in Cleveland Park. Before his arrival a commanding site was secured directly opposite the John Eaton School, a portable chapel was provided by the Building Society, a Sunday School was organized, church services were started, and on April 21st a church was organized, only seven weeks from the date of the first service, with fifty-two charter

members. At the time of the organization of the church the Sunday School had enrolled over one hundred members, and the attendance at the first communion service was eighty.

A council of recognition was convened on May 1st which gave a hearty welcome to the new church in the name of the denomination and recommended it to the fellowship of the Washington Association. On this occasion General Secretary Burton preached the sermon, and Superintendent C. W. Carroll, of the Middle Atlantic District, spoke words of greeting and recognition.

Already this young church gives promise of unusual strength and resourcefulness, including among its members the General Secretary of the Washington Y. M. C. A. and several men of prominence in business and professional circles.

As we write, word comes that the church has extended an enthusiastic and unanimous call to Dr. Edward D. Eaton, President Emeritus of Beloit College, to become its pastor. Dr. Eaton is disposed to accept this call, to begin October 1st.

The older churches of Washington have been greatly heartened and en-

couraged by the success of this new enterprise and steps are being taken toward the organization of a Church Extension Society for Washington and vicinity, which will doubtless

contribute greatly during the next few years to the development of Congregational consciousness and efficiency in the Capital city of the United States.



A PROTESTANT MISSION IN THE FARTHEST NORTH

By Rev. Charles H. Shank, Nome, Alaska

CONDITIONS in Nome are altogether different from those a pastor has to face in almost any other quarter of the globe. The greater portion of the population consists of unmarried men or men whose families have been left in the States, and as a natural consequence, these men, if they have ever been in the habit of attending church, have evidently forgotten it. This is a big handicap to the pastor who comes to serve a church in the far north, and I have never been up against a proposition quite like it.

With so many of the mothers and children back in the States, the Sunday School attendance is naturally

ber. The attendance at the church services is a little more encouraging, as I have been given to understand that more of the old "sourdoughs" are coming this winter than have been in the habit of doing so for several years past, and this in face of the fact that there are not more than half as many people here now as there were three years ago. At our communion service in January, which was the first held in the church for a year or more, four persons united with the federated organization, and others expressed their intention of doing so at the next communion. On the last Sunday in February, in spite of one of the



A POWERFUL TEAM

small, the average being about fifty since I began work here last Octo-

most severe snowstorms I have ever experienced, with the wind blowing

a gale off Bering Sea and when the cold was bitter, fifty-eight were present, which was remarkable, I think, when one considers the severity of a blizzard in Nome.

Ours is the only church in the city for English-speaking Protestant people. The house of worship and the parsonage are both in good condition, except that they are greatly in need of paint. During the cold weather I find it somewhat cheaper to live at the hotel, as it costs so much to heat the parsonage. We pay thirty-eight dollars per ton for

Many of the men who have been here since the great rush in 1900, and who have been diligently seeking for the yellow metal ever since, have largely gotten out of the way of going to church. For many of these men the Bone Dry Law, which went into effect the first of January, will be a great blessing, as it will keep them from spending so much of their time and money in saloons. There are fewer people in Nome at present than at any time since the church was organized eighteen years ago, and this will make the burden



IN THE MATANUSKA COAL FIELD

the best grade of coal and twenty-six dollars for the poorest. After one month of cold weather at the manse, where I had tried to keep warm by burning thirty-five dollars worth of coal, I found it to my advantage, in more ways than one, to change my place of residence.

I have made a number of pastoral calls, and in many places have been well received. I go into homes where there are a great many Scandinavian people who speak the English language very poorly, and who tell me they do not understand it well enough to make going to church worth while.

all the heavier on the few who are here and who care for the prosperity and success of the church.

When one considers that it requires about one hundred days to get a letter to New York and receive a reply, one gets some idea of the tremendous distances that must be covered, over a frozen trail of 4,000 miles up the Yukon to Cordova and return. But though we are so far away, we keep in mind our associates in the great work of the Kingdom who are at the other end of the trail, and we pray that this may be a great year for our communion all over the world.

POSSIBILITIES ON THE RURAL FIELD

By Mrs. T. E. Richards, LeRaysville, Pa.



DESPITE the tendency of the American people to centralize in large cities, fully one-third of the population still lives in the open country. This part of the population constitutes not so

much a rural problem as an opportunity for glad, triumphal ministry. The time is past for us to speak of the village church as being isolated in the open country and as a meager institution. To-day, in the state of Pennsylvania, the village churches are numbered by the thousand, and there are great possibilities before them.

We must remember that it is no longer necessary for the farmer to bring his family to church in order to have any social intermingling with the rest of the community as was the case in days gone by. The preacher is no longer his only instructor. Things have changed. The farmer has his telephone and can talk to his neighbor. The mail comes to his door and he can have all the good books and papers he may want. Then, too, the fraternal society has invaded rural America, and nearly every farmer belongs to one or more. Many crossroads now have their lodge halls and vie with the church for social prestige.

A few years ago the average farmer would scarcely have thought of going to town to church. His only vehicle was a farm wagon and his family were not clothed in the fashion of the day. All this has changed. The abundant market for

his produce in the past few years has made the farmer prosperous. He now rides in a fine carriage or motor car, and the numerous fashion journals carry the latest styles to the women who live in the country. The farmer's wife and daughters are now as well dressed as any other women. They have lost their timidity and are at home anywhere. There is a better building in the village than at the crossroads, the music and the preaching are also better, and the rural church suffers.

What can be done to keep the boys and girls in the rural communities? In the past the best material for the ministry has very frequently come from the farm. Boys and girls from the rural districts are finding leading positions in the business places of the cities. Very many of the students in our colleges come from country communities. What then is needed to encourage the work of the rural church, with its great possibilities for future work? Pray God to send men and women into these fields who are willing to become leaders as well as teachers; men and women who are not afraid to brave the cold in winter or the heat in summer; men and women who are not looking for material things but who are seeking to bring precious souls into the Kingdom. Let us help the farmer to his proper place in life and let him feel that he as much as any man is working in co-operation with God. The importance of the rural church is daily becoming more evident. It is the true "holy land," and the proper direction of it for the benefit of God's children is a sacred ministry.

Many a missionary needs no suggestion that a splendid way to spend a vacation is to work on a farm. Many a home missionary will give extra hours and days this summer to the work of helping to increase the world's food supply. Brethren, some of us who are not accustomed to this kind of work would find it profitable to ourselves, as well as serviceable to our country, to offer our services to the farmers in our vicinities for such work as we are capable of doing.

THE TASK IN HAND

By Rev. Tellef C. Peterson, Judith Gap, Mont.

THE arteries of transportation and church comity seem to have definitely indicated the area of this field. Over the Great Northern Railroad it extends from Barrows on the north to Slayton on the south, a distance of fifty-one miles, including ten stations two of which are towns—Hedges, with four hundred, and Judith Gap, with six hundred inhabitants. It also extends from Judith Gap to beyond Oka, a distance of eleven miles, and Oka is a station and has a store and a school. Besides these places on the railway there are six points from fifteen to twenty miles distant from the road that are waiting for Christian teaching and preaching. There are twenty-five common schools and two high schools, with an aggregate attendance of thirty-seven teachers and 550 scholars. The area of this parish is about 1,500 square miles, with a family to every square mile, one-third of these people are Catholics and the remainder mostly Protestants. The population is a mixture of Swedes, Norwegians, Germans, Dutch, Scotch, English, and Belgians, but nearly all are English-speaking. There are two Catholic and four Congregational churches in this great field. In all, there are sixteen points that ask for Christian teaching and preaching, and only four of these are regularly occupied by the Congregational missionary, while three others have an occasional service by special appointment.

The cattle and sheep ranchmen have been here for fifty years and their characteristics have been immortalized in fiction. The homesteaders came with the coming of the railways ten years ago, and they represent the younger people from the Middle West, with its culture and sectarian training. There have been three saloons to every church, and the saloons have been open all the time while the churches have been

open only once in two weeks. It certainly has been a case of barrels of liquor and pints of the Gospel, and yet the great majority of the farmers with families have escaped the evil of the saloon. It has been my privilege to make thousands of pastoral calls in Massillon, Ohio; Topeka, Kansas; and Los Angeles, California, and I have never found a higher degree of morality nor more people possessing average culture than I have discovered in this district. There are only two Sunday-schools and one Christian Endeavor Society in the entire field. The average city in the Middle West, with a population of 1,500 families, would have ten pastors and many Christian leaders, but these 1,500 families, scattered over a territory of 1,500 square miles, have only one pastor and very few Christian leaders, since the young homesteaders came to Montana before they had arrived at this stage of leadership.

Ten years ago Congregational missionaries visited this field and made our four Congregational churches possible. During these years the preaching has been somewhat irregular, due to the many changes in the pastorate and also to late trains and prompt blizzards. When I came to Judith Gap the congregation consisted of four ladies and two men, and the other three churches had an attendance of about the same size. At the present time we have a regular service every Sunday morning, with a good audience present; also a prosperous Sunday-school, and what Judith Gap has done in one year, Hedges and Nihil are anxious to do.

Recently a few Christian families moved into the vicinity of Hedges, and finding that there was no regular Sunday morning service, they sent for a missionary, who rented a hall, started his own Sunday School,

and held services of worship every Sunday morning. We have convinced these friends that the Congregational church is most anxious to supply them with Sunday services, and that as soon as more money can be raised and a resident pastor se-



CONGREGATION AT HEDGES

cured, we will do so. In consequence of this assurance on our part, these friends have discontinued their meetings and are waiting to secure a minister.

This challenge for a pastor at Hedges comes at the time when Judith Gap is asking for the entire time of a pastor. Hedges and Judith Gap need a resident minister who is willing and able to assist in the Sunday School work and who can organize the young people. Then, too, church buildings must be erected in both places. Hedges never had a Protestant church building and the work is being carried on in a little cottage which is altogether inadequate. Judith Gap has outgrown its first church building, which cost \$1,100. This town is one of the best farming centers in the state and now promises to become an important oil center. The Congregational church is the only Protestant church and the need of regular, aggressive, all-time pastoral leadership is felt. It is a strategic point for Congregationalists in Montana. I have already promised the people to give them my full time as soon as the Home Missionary Society can find money and men for the larger work thrust upon us.

The problem is not solved when Hedges is supplied with a resident minister. Rothiemay and four other centers, from fifteen to twenty miles east of Hedges, is too far from the latter to receive adequate leadership from a pastor residing at that place, and I feel called upon to plead in behalf of these hundreds of families scattered over that large territory. They are a fine class of people, mostly Scotch in nationality, and they will make three or more splendid Congregational organizations. Some churches have their own missionaries in Japan and elsewhere on the foreign field. Would it not be very appropriate for some churches to support two missionaries in this needy central Montana district?

This plea for more missionaries and more missionary money does not mean we are asking our Missionary Society to support three men instead of one for ten or more years. Two of these churches are anxious to become self-supporting as soon as possible. One of them hopes to reach self-support in 1919, and we all think it good economy to do more intensive work. I believe that with the splendid help of Rev. C. K. Stockwell, the Assistant Superintendent for Northern Montana, we shall need



CONGREGATION AT JUDITH GAP

only \$1,000 for 1918, \$600 for 1919, and that in 1920 we will come to self-support. I am anxious to assist in such a financial campaign, and have been trying to prepare these four churches for an aggressive program. In the summer, when the roads are

passable, the Ford helps me to travel one hundred miles and preach three sermons each Sunday. For three months during the past winter, neither auto nor horses could be used, and the pastor supplemented the Great Northern service by walking and thus made it possible to meet appointments along the railway. In

like manner, he has traveled 210 miles on foot in making 140 calls during these same months. The appreciation shown by these people for the help given them in a religious way, more than compensates for any slight discomfort one may experience in endeavoring to reach them with the Gospel message.



ANNUAL MEETING OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

THE Annual Meeting of The Congregational Home Missionary Society was held in the Trustees' Room of the United Charities Building, 287 Fourth Avenue, New York, on Wednesday, May 15, 1918, at three p. m. Notice of the meeting was given in the denominational publications and mailed to the voting members.

By vote of the Board of Directors at the Annual Meeting of the Board in January, the Secretary was instructed to call this meeting in New York to take necessary legal action, but without effort to secure popular attendance and without presenting a platform meeting.

The reason for this action centered in the request of the United States Government that travel be kept at a minimum. Furthermore, by arrangement among the several benevolent Societies, zones have been established in which the several groups are to hold their annual meetings in the years when the National Council does not meet. Under this arrangement it fell to the Church Extension Boards to hold their annual meeting, should they provide a publicity program, on the Pacific Coast or in the South. In view of the conditions of travel it seemed unwise to attempt to hold a large meeting in either of these sections, and especially did it seem unwise to attempt to go to the Pacific Coast, in view of the fact that the National Council plans to hold its meeting there, either in 1919 or soon thereafter. In view of these consid-

erations the Directors voted to hold a business meeting, to which all members should be invited and which those in the vicinity should be urged to attend, in New York, as noted above.

A fair attendance of members of the Society from the vicinity was enrolled. By action of the National Council and of the Society, business of major importance is reserved for the meeting of the Society held in connection with the National Council. Consequently, only routine and unimportant business was transacted at this meeting.

The reports of the Treasurer and of the Board of Directors were received and ordered printed. On another page a digest of these reports will be found. A minute was entered commemorating the death of Dr. Washington Choate, formerly a Secretary of the Home Missionary Society. Appropriate recognition of this event is given in another column. A proposition by the Home Missions Council, under which several evangelical denominations should unite in an endeavor to serve thoroughly a selected state, taking care to furnish adequate religious ministry for every community in the state, was heartily approved by the meeting.

In general, it may be observed that the reports made reveal the fact that in these distressful times the fundamental work of the Home Missionary Society moves on with unabated energy and effectiveness.

A BIT OF HOME MISSIONARY ROMANCE

By Rev. W. H. Hopkins, Atlanta, Ga.

ABOUT four years ago I was in correspondence with a young Scotchman in Singapore, who stated in his first letter that he had a sick wife and that they felt the necessity of seeking a new location. He said they had decided to come to the United States and that they believed the South to be the coming section of this country. He said he had made up his mind to take a country church in the Southland and that he had already begun preparations for the work by taking a correspondence course in the Gainesville, Florida, Agricultural College.

Some months later he came to my office in Atlanta. I saw he would make a fine worker, but I hardly felt sure that an American church would call him. He had only been in the country a few hours and knew nothing of American ways or American churches. I sent him out to visit one of our best rural churches and they had the good sense to call him. Shortly afterward two or three others wanted him and after that it was difficult to keep churches from inviting him to occupy their pulpits. All the churches in south Georgia were after him. In the three years that have elapsed since then he has been steadily going forward transforming things in the community in which he lives.

The second chapter of this romance begins in Florida. At the close of a home missionary address in that state a hard-headed business man arose and began questioning the Superintendent. The next morning he came to the hotel to see me and continued his questioning there. When it was time for me to go to the train he went with me, and just as its whistle was heard in the distance he turned to me and said: "Some years ago I made a trip around the world and I became greatly interested in foreign missions. I have ever since supported my own foreign missionary, and you have made me

feel that I have not done my duty in my home land. If you will find the right man and let me know about him, I will support him as long as I live. I do not promise anything after I am gone." There was no time to tell him about all our home missionaries in the South, so I wrote him later, giving him a list of our workers. From that list he chose the Scotchman from Singapore.

One day a letter came which contained the following request: "I have at the foot of my bed a photograph of my missionary across the water. I would like to have one of my missionary in the home land, so that every morning when I wake up I can see these two men whom I am supporting in the Lord's work." The photograph was sent.

About a year ago I made another home missionary address in the same place and this same man was in the audience. This time there were no questions, but two or three weeks later, to the surprise of every one, he sent in a \$10,000 five-per-cent bond, to be used for the support of his home missionary as long as he remains upon his present field, and after that to be used anywhere at the discretion of the Home Missionary Society.

Only a few days ago I preached a third home missionary sermon in this man's presence. At the close of the service he and his wife came forward and thanked me for the information that had been given them regarding home missions and for the privilege of having a part in our work. He was by far the happiest man I saw on a recent trip to Florida.

I am sure you will agree with me that this is an interesting bit of home missionary romance. Can any one tell me why there are not more such cases? It is a great privilege to have a part in so interesting and so worth while a work as our home missionary cause in the South.

HOPE AND KOOTENAI, IDAHO

By Rev. J. C. Grafton

(EDITOR'S NOTE—Our Congregational work in Idaho is growing steadily, and perhaps two of the most representative fields, so far as Congregational effort is concerned, are at Hope and Kootenai. We are sure our readers will be glad to learn something of these churches and of the conditions under which the pastor who serves them is doing his work.)

THE difficulties which we confront in these parishes are similar to those encountered in any frontier village. Church services, Sunday School sessions, young people's societies and prayer meetings make up the regular schedule in almost every western rural point, but there is always great variety of detail. Of more than passing interest to me was a trip made to Seattle in the fall to attend the meeting of the Washington State Conference and Home Missionary Pastors' Meeting. This conference proved inspirational and very helpful, and before returning to my post I took the opportunity to visit my former field at Montesano, Washington, where I spent three very enjoyable days with the present pastor and his people. Upon my return home I was prevailed upon to make a trip to the southern part of the state in the interests of a local organization of a fraternal order. This was a great trip in an educational way and was of real importance to a good cause.

But after this rather lengthy absence, I found much to be done along the regular line of church work. Drain tile had been on the ground at Kootenai for about two years for the purpose of draining the basement of the church, so I went at this work at the earliest possible moment in order to get the ditch dug and the tiling in before the ground froze up as it did the preceding year. I spent a week there, working every day and either studying or visiting in the evenings. The basement is now in good condition, and the local Red Cross organization is meeting and carrying on their work there.

The future outlook for permanent settlers in Kootenai is rather encouraging, as a number of people are buy-

ing homes, but many of the newcomers and a number of those who have lived in the place for some time do not seem to be greatly interested in the church. Many of the people are in railroad work and are employed as trainmen and in the roundhouse. They attend church occasionally and make some contributions to the support of the work.

We are hoping much from our Sunday School. Very good work is being done among the children, the attendance is excellent, and the finances all that can be expected. The Christian Endeavor Society takes on a new lease of life with the return of the public school teachers. One of these instructors is more than helpful in our church activities, teaching a Sunday School class, helping in the Christian Endeavor work, and singing at the church services. I am sure that when we succeed in awakening the interest of the good people of Kootenai in real Christian work, there will be a great response. However, this is one of the problems we are being called upon to solve.

The church at Hope has suffered considerably for some time past because of removals, which, of course, bring a loss in financial support. New people have moved into the town, but they are only temporarily located, and do not give much of their attention to church work. July, August, and September make up the camping, fishing, picnicing, and visiting season in this community, and it is a problem to keep up the church services and Sunday School. The latter is doing exceedingly well in spite of this handicap, and although the attendance was low during the months mentioned, there seemed to be considerable interest and enthu-

siasm. We have discontinued the meetings of the Christian Endeavor Society for the present. This is due to the fact that we have lost so many members owing to the young men of the church answering the "call to the colors," and the young women taking up war work or leaving the community for other reasons. In addition to responding to the calls for Liberty Bond, Red Cross work, and Y. M. C. A. army work, this church raised its full apportionment, a fact of which we are very proud. The principal of the schools and the writer were instrumental in planning a community meeting which holds sessions two evenings a month. The program is on the order of that followed by the usual literary and debating society.

We recently received two additions to membership on confession of faith. One was an old man, a veteran of the Civil War, and the other was his son, who is well past middle age. The wife of the veteran had been the superintendent of the first Sunday School that was opened here, in the pioneer days when the town was wide open, with seven saloons and all their accessories. Things have changed radically since then.

When we feel that the work is not making rapid strides, we reflect upon the advancement in all directions during the past few years, and we are sure that the day will come when these little mission fields will be able to look with pride upon the real influence they have had upon the religious life of the state.

Roll of Honor

ADDITIONS

Men under the commission of The Congregational Home Missionary Society and the State Societies who are now in the National Service.

FLORIDA—

Rev. B. P. Capshaw, Pomona. Y. M. C. A. work.
Rev. G. B. Waldron, Tampa. Y. M. C. A. work.
Rev. O. J. Scheibe, West Tampa. Y. M. C. A. work.

MONTANA—

Rev. L. A. Wilson, Butte. Camp Lewis, American Lake, Wash.
Rev. G. H. Hull, Broadview. Y. M. C. A. work.

ARIZONA—

Rev. G. E. Guild, Humboldt. Y. M. C. A. work.
Rev. Arie Binkhorst, Tucson. Y. M. C. A. work.

ALABAMA—

Rev. D. S. Bayley, Birmingham. Red Cross, Camp Wadsworth, S. C.

GEORGIA—

Rev. H. S. Mackenzie, Barnesville. Y. M. C. A. work.

TENNESSEE—

Rev. A. M. Wood, East Lake. Y. M. C. A. work.

OREGON—

Rev. W. H. Meyer, Parkrose Church, Portland. Y. M. C. A. work.



THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY



MONTHLY COMPARATIVE STATEMENT

1918		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF MAY	Average five previous yrs.	\$ 7,337.25	\$ 3,176.54	\$10,513.79	\$ 1,568.59	\$ 8,945.20	\$13,647.07
	Present year	7,146.33	2,783.06	9,929.39	3,455.93	6,473.46	2,861.25
	Increase						
	Decrease	\$ 190.92	\$ 393.48	\$ 584.40	\$ 1,887.34	\$ 2,471.74	\$ 10,785.82
FOR TWO MONTHS FROM APRIL 1	Average five previous yrs.	\$11,285.90	\$ 4,630.69	\$ 18,916.59	\$ 7,437.98	\$ 11,478.61	\$ 29,016.19
	Present year	16,012.62	4,332.50	20,345.12	6,988.68	13,356.44	16,654.50
	Increase	\$1,726.72		\$ 1,428.53		\$ 1,877.83	
	Decrease		\$ 298.19		\$ 449.30		\$ 12,361.69

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent., or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33 1-3; Washington, 8; Wisconsin, 10.

ANALYSIS OF FINANCIAL STATEMENT

On the surface the table shows an increase in two months of \$1,877.83, but to be fully honest we must state that the end of March showed a very decided loss, which was partly accounted for by the delay in sending in contributions, which coming in April instead of in March, causes the first two months of the present fiscal year to appear to be better than they really are. We have, therefore, \$1,877.83 with which to liquidate an indebtedness of \$5,201.00 carried over from last year.

Moreover, there should be a natural increase in giving comparable with the increase in membership, so that the comparison of receipts should be with an amount approximately five per cent larger than that shown, if we are to determine whether giving is on as high a level as in the past.

It is readily observable that in these war days the Home Missionary Society is somewhat embarrassed in endeavoring to carry on its work on present income.

FORM OF A BEQUEST.

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

CONDITIONAL GIFTS.

Write to the Treasurer for information regarding this plan of administering your own estate.



Office: 287 Fourth Avenue, New York

Honorary Secretary and Editor, A. F. Beard, D.D., Corresponding Secretaries, H. Paul Douglass, D.D., George L. Cady, D.D.; Associate Secretaries, Samuel L. Loomis, D.D., Rev. R. W. Roundy; Treasurer, Irving C. Gaylord; Secretary of Bureau of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Rev. Frank N. White, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Secretary, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

OPPORTUNITY

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At Sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep,
I lend my arm to all who say: 'I can'.
No shamefaced outcast ever sank so deep
But he might rise and be again a man."

"A ruler who appoints a man to an office when there is in his dominion another man better qualified for it, sins against God and against the state."
—Koran.

"No man ever lived in this country or ever will live in this country whose judgment should surpass the combined judgment of all the others; and whenever any man thinks that he alone should direct and that the other should follow with servile complacency, it makes democracy unsafe for the world.

"Democracy is without pregnant force if any portion of it becomes mentally or morally servile and performs the sole function of following."

THE EDUCATIONAL POLICY OF THE AMERICAN MISSIONARY ASSOCIATION

We are sure that those of our readers who follow our work intelligently will be interested in the finding of the Deputation appointed by the National Council which made an extended and careful survey of our work and methods and gave considerate attention both to its educational and financial policies.

We quote,

All who know or care anything about the Negro have, in recent years, been interested in the discussion as to the type of education to be offered his children. The idea has been widely prevalent, North and South, that the curriculum of a Negro school should be limited severely to so-called "practical" subjects, and that manual and vocational training should everywhere be in the forefront. It, therefore, becomes important to state what policy is pursued in the schools for whose support we contribute and what judgment the Deputation holds as to that policy. The American Missionary Association has always held as a thing not open to debate that the color of the pupils' skin cannot properly determine the nature of a curriculum. We are to educate children, not as Negroes or Caucasians, but as human beings. The Association stoutly refuses to shape its educational policy with reference to an expected permanent exclusion of the Negro from participation in the higher intellectual interests of the race. It has sought to follow the ideal universally cherished among Christian leaders of training and developing the whole man, spirit, mind and body. It recognizes that the Negro race needs its own leadership and can only have it as the door is open to its young people to share the world's culture. Any who fear that the Negro boys and girls are receiving higher education beyond the degree which present conditions warrant will be reassured by the fact that only 12 per cent. of all the students in all denominational schools are of college grade and that many of these do not graduate. Those who desire to see the Negro race making all possible speed toward the development of its own leadership will keenly regret that the proportion is so small.

On the other hand, it is equally persuaded that education should be so shaped as to prepare the student for the actual conditions in which he is to pass his life. This means, among other things, for most Negro pupils training in the use of the hands for accomplishing practical tasks. Consequently, in all its schools of the upper grades something is done in the way of manual training, and in several of its larger institutions industrial and technical courses are maintained. Large farms are connected with some of its schools and are used for the training of the pupils in the rudiments of scientific farming. It should be understood, however, that for the majority of the pupils no such thing as the mastery of a trade or vocation is possible. The limited period during which the average child can attend school and the prohibitory cost of fully equipped technical training make it impossible for any save highly endowed and highly specialized institutions to impart such mastery. In view of the fact that schools like Hampton and Tuskegee, which endeavor to train pupils in technical efficiency along manual and engineer-

ing lines, expend annually \$218 per pupil, while the sum available for pupils in the A. M. A. schools is only \$32, it will be seen that it could not enter, if it would, the field of highly specialized training. Those interested in the education of handicapped peoples should be on their guard, therefore, against rosy and entirely baseless statements about "training for productive industry," etc. What can be done in this matter by institutions among Negroes, such as are supported by the various denominations, is to teach the pupils the dignity of all labor, to foster skill in manual tasks wherever possible, and in here and there a case to teach the rudiments of household economies or of a trade. This, the American Missionary Association is doing. What cannot be done has been already described. And this it does not attempt to do. The Deputation believes that the educational policy of the Association, as a whole, is thoroughly well balanced and wise.

AS TO DENOMINATIONAL SUPPORT

The institutions of the American Missionary Association are scattered over a large area, cover a wide educational range, and constitute an imposing aggregate of altruistic effort. Nothing in which the Congregational Churches of the nation are permitted to share should give them greater satisfaction or awaken a more enthusiastic interest. Every generous and patriotic motive serves to reenforce the missionary impulse, as we survey our relationship to the Negroes of our land. The work of the American Missionary Association should have behind it the consolidated strength of Congregationalism.

Unfortunately, no such state of things exists. The facts with reference to the contributions of Congregational Churches to this sacred cause are humiliating in the extreme. However viewed and by whatever excuse softened, these facts reveal our denomination as given to complacent speech about its pioneer interest in the Negro and its steady championship of the rights of despised races, while the cash basis of support for its complacent speech has been exceedingly slender.

Analyzing the receipts of the American Missionary Association, we discover the following situation:

The receipts of the last fiscal year show approximately a total of \$220,000 from churches and individuals, the latter not all Congregationalists.

The total expenditures of the Association for the last fiscal year were approximately \$515,000, of which \$315,700, or very nearly three-fifths of the whole, was for Negro work.

Assuming that donors share proportionately in all parts of the Association's task and that therefore three-fifths of the \$220,000, above mentioned, from churches and individuals was contributed by them to Negro work, we have a total of \$132,000, an average of about seventeen cents for each member of our churches and an average of a trifle over \$20 for each of our churches.

Seventeen cents per member is then the average annual dollars and cents expression of the interest of Congregational Christians in the 10,000,000 American Negroes with whose life and destiny we are so closely linked by every human and divine bond.

The Deputation is obliged in simple fidelity to the duty imposed upon it to say that this state of things ought to be regarded by the denomination

as intolerable. We ought, at the earliest possible moment, to appoint a day especially for the consideration of this slighted and neglected obligation. It should be fundamentally a day of repentance, and of repentance which takes the form not only of a ringing proclamation of the claims of our Negro work, but of generous special gifts which, added to the regular gifts of the year, shall in some measure atone for our past fault. Then let all the churches resolve that for the future they will keep alive the fire of interest in our handicapped brethren and will in more honest and adequate fashion attempt to translate our interest into worthy gifts.

In view of the repeated and re-repeated drives for funds to sustain and maintain the war forced upon our Government by the infernal power of Germany the responses of our churches during the past month to our financial necessity have been full of encouragement. We are confident that they will not fail "to translate their interest into worthy gifts" in the future.

A LOOK AT THE PAST



ROBERT GOULD SHAW AND HIS COLORED TROOPS IN THE ASSAULT ON
FORT WAGNER, JULY 18, 1863

Right in the van on the red ramparts' slippery swell
With heart that beat a charge he fell
Forward as fits a man.
But the high soul burns on to light men's feet
Where death for noble ends makes dying sweet.

A LOOK TO THE FUTURE

Though the stream of disabled men will not strike our shores for several months we understand that the military authorities have made definite plans for locating reconstruction hospitals in various centres of our country, that those who have been crippled in war may be trained in such industries as they can engage in.

The returned soldier who has been disabled must be enabled to gain his livelihood. There is no doubt that every effort will be made to bring

this about for our heroic white soldiers.

But who shall speak for the race that has had inferior chances even in time of peace? Most of the ordinary activities of life have been closed to it heretofore. What are to be the opportunities for our colored heroes, Americans of Negro blood when they shall return disabled? Is not this a question to be forecasted by educators and philanthropists? It is a national obligation to care for our disabled soldiers, and there must be no discrimination in this on account of race or color.

WASHINGTON CHOATE

The American Missionary Association is glad to thank Honorary Secretary Joseph B. Clark, D.D., of the Congregational Home Missionary Society for the fitting tribute to his former associate the Rev. Dr. Washington Choate.

Dr. Choate was greatly beloved and honored by the Secretaries of other Societies who admired his spirit and knew his worth. He had

qualities of the first order but he was no self advertiser. He was one who had a right to say, "I know what pleasure is for I have done good work," but he did not say it.

His association with the American Missionary Association added in the South to the hosts of friends who knew and loved him in the North; and those whom he taught at Talladega College will with us gratefully cherish his memory.

NOTES FROM OUR TEACHERS

Gloucester
Academy
Cappahosic,
Va.

Like every one else we are trying harder than ever to economize. Yet, as we said from the very first appeal made by the Government, we do not know how to do otherwise, especially in the eating line, for it is always a problem to make ends meet. There is little to throw away when we eat the hams

one day, cook beans the next in the water in which they were boiled, putting in the skin, fat and bones for seasoning; then grinding the bones to feed the chickens, and should there be any scraps with potato, make cakes for breakfast. Since sugar has been so scarce we have not served tea nor coffee and are getting on so well without either

that I do not know but that we will continue to do without even when sugar is more plentiful.

The colored people in this section have never had brighter prospects, financially than they are now having. About seven miles down the river there is a Dupont powder plant which is offering the men good wages. Our greatest concern is that there will be no labor for the farms and that next year we shall be worse off than ever, for like Midas, we shall find that we can not eat gold. If these people will only be wise and save some of this money, their future will be quite different from what it would be otherwise.

Talladega College In great contrast to the ignorant recruits from the rural colored people are our Talladega College boys who are with the colors. Three are first lieutenants, one of these being a surgeon, four are Y. M. C. A. secretaries; our minister has gone as a chaplain, and nearly all the enlisted men have in a few weeks become corporals and sergeants. Training does count and all our boys are as ambitious to succeed in the Army as they would have been in civilian life if their country had not needed their services. They write enthusiastic letters about their life in the camps and are always doing extra work in order to win promotions. Some of them are assisting in the educational work of the camp, teaching their untrained comrades some of the things they never had an opportunity to learn before.

Quite different from the patriotic zeal of the intelligent negroes who understand what we are fighting for,

is the attitude of some of the ignorant ones. Blasting was going on not far from Camp Gordon, just outside of Atlanta, and some of the recruits thought it was the German guns, and asked if they were to fight them tomorrow. What an indictment this is against our boasted civilization that any of our native citizens of draft age can be so ignorant. They know so little of affairs as they are that in some cases they feel that their race might be better off if Germany should win and they should become subjects of the Kaiser. They have been so exploited under the rule of the Southern white man that they would welcome almost any change. What a pity that all the race cannot come under the influence of schools like Talladega College and get a saner viewpoint.

Santee Normal School Now that some of our Indian boys are in the trenches, many more in the training camps, and others soon to go, the Indian people are eager to be doing something to help. They are responding loyally and enthusiastically to all of the demands of the Government. The community has been fully organized with many committees. Twice a month a community patriotic meeting is held, at which time each committee reports what it has accomplished.

My cooking classes have worked faithfully trying out new recipes until we have quite a variety of war foods which are easily made, and can be made with the materials which the Indian women have. Many of them do not have milk and butter or eggs except as they buy them. Most

of these recipes we made for the "demonstration," these with other foods brought in by the women of the community were displayed, each accompanied with the written recipe. The purpose of the demonstration was fully explained. Then the women were given an opportunity to ask questions and to taste of each article of food.

This has given the Indian women a better idea of what is expected of them and how they can help by complying with the food regulations. The cooking classes are spending nearly all their time in making these war substitutes. The girls are very eager to be able to carry out the food regulations in their homes this summer and also to help the Indian women in their communities who can learn to make these things only by being shown or carefully told as many of them cannot read the English and no Dakota translations of the recipes have been made.

Our boys and girls are doing their bit in various ways to help in this great struggle. Those who have been spending money are buying thrift stamps, the older boys have contributed to the Y. M. C. A. out of their school earnings, some of the girls are knitting and all the pupils are helping by eating their very plain fare without any complaint.

The Indian children are all very interesting to me, especially some of the older girls who come from Reservations where they have had little opportunity to come in contact with white people. Some of the names this year are unusually interesting, we have a Helen Bullbear, and a Helen Whitebull, and a Helen Blueeyes,

Lucy Bearhawk, Bridget Village-center, Esther Takenalive, Sara Killsacrow, Hattie Use-his-arrow. Hattie came to us last year as Hattie Wankicón but when she found that she was nearly the only one who had an Indian name she too took the English translation. The Indian names sound so much prettier I am always sorry they prefer the translation. Then we have Hanna Dog-Eagle, a very promising girl who came to us from a Catholic school, her object in coming here was to learn to cook as she had seen some of our girls cook in their homes this last summer. Although Hanna's turn at cooking lessons has not come yet, she has had a good many lessons on bread making in the school bakery and is already one of the most efficient girls in the bakery.

Most of these girls do not speak English very well and are very timid about talking and reciting in class; they feel very much disgraced if some one smiles at a mistake they make. Helen Bullbear however is one of the few exceptions. If she gets her English somewhat twisted she laughs more heartily than any one when she sees her mistake, but she seldom makes the same mistake twice. If Helen was not one of my bakers I might have been quite puzzled when she came this morning and asked me for "a flour" meaning several sacks of flour.

The report of the Indian Bureau for the past year brings out several interesting things; that Indians bought nearly \$10,000,000 worth of Liberty bonds; that the acreage under cultivation by Indians increased more than twenty-five per cent; that

a thousand students and former students of the government Indian schools have gone to the colors; and that "healthy baby contests" are common in the fairs held on the various reservations. Five thousand Indians are in U. S. service on land or sea. Seventy-five per cent are volunteers. Many are commissioned officers.

**San Mateo
School,
New Mexico**

On Good Friday morning we walked up toward the little Campo Santo about 9 o'clock.

It was a glorious bright day. Passing through the village we ascended a rise of ground overlooking the cemetery—beyond which were clustered hills dotted with evergreens. The cemetery, framed with its rude stone wall was as brown and dry as all the country around. In it was a small newly constructed shed some 8 feet square with a pointed roof. It stood on small beams which were covered with rough boards nearly to the ground. It had no floor but the earth. In the cemetery was a woman in black, upon her knees, creeping along toward this structure. No one else was visible but a group of four or five people outside the structure. On this wonderful day under the blue of God's own sky what was taking place? In the quiet distance beyond, a flock of sheep, like shiny white specks, moved grazing on the hillside amongst the clustered cedars and penons, guarded by my little pupil Alfredo and his younger brother.

Suddenly the high weird note of the pito—Alfredo's flute—sounded.

Some one came out of the little structure. It was a Penitente, from his appearance he seemed a young man. Over his head was a black hood covering his face—he could not see. The only garment he wore was a pair of white trousers, his body was bare to the waist, his feet bare. He held in his hand a lash made of the sharp pointed leaves of the yucca, or soap plant. He had been using it, for his back was red with blood, which was running down his trousers—his lash too was red, and we could hear its swash as he continued to lash himself over first one shoulder and then the other. Some man who attended had a pail of water, with which he occasionally washed off the lash. The pito led the way. The young Penitente followed it taking a few staggering steps and then stopping to apply the lash, he stopped a moment beside the kneeling woman, who seemed to kiss his feet; we could not see all that she did, then he moved on. She arose then and walked back home. The young Penitente, following the pito left the cemetery and started up a foot path leading back to the Morado. The little group attending him kept up a mournful chant. He continued the same staggering gait, halting now and then to scourge his dripping back. We stood almost transfixed as we watched him appear now and again along the winding pathway till he disappeared from sight behind the hills.

There were many of the Order enduring just such penance but we did not attempt to see more. Our hearts were already bleeding.

"A young lady said to her aunt: 'I can not get interested in Missions.' 'No;' replied her aunt. 'You can hardly expect to. It is just like getting interest in a bank. You have to put something in before you get any interest. And the more you put in—the more the interest grows.'"

■ RED CROSS COLLEGE STUDENTS AT TILLOTSON COLLEGE, AUSTIN, TEXAS



We have covered the walls of our Domestic Science room with conservation posters, taught the difference between what is right and what one likes; served noon lunches conforming to the government food regulations, sent cards bearing the Kitchen Soldier's Pledge to homes of the

students for signatures, experimented with all the flours in the city, originated some very palatable food combinations and sent recipes of them to magazines having household departments, taught in the Chemistry classes the use of fats for explosives, looking to their conservation.

OUR FIRST GREAT TRAGEDY OF THE WAR

I have seen thousands of Negro men received into the provisional army of the United States who cannot read or write. Some of them thought the enemy to be fought was just a few miles beyond Atlanta, and that a battle was imminent at almost any hour. They mistook the blasting of rock for the roar of enemy cannon. Some had never heard of Germany or Serbia or France or the

Kaiser or Europe or New York. They had just known for a few weeks that a great war was raging, and had not the slightest idea what it was all about.

Hundreds, though born and reared in Georgia, did not know that Atlanta was its capital.

They knew nothing—they were so ignorant.

These men have left at home sis-

ters and mothers and fathers and wives and little ones who are still dazed, because they do not yet know what it is about. Our country has found it necessary to call on these people, so long neglected, repressed and exploited, to help fight the fight

of freedom and democracy. We are glad they have been called.

All honor to these black men that "they are making a fine showing," as reads the report from every camp.

J. B. Watson in *The Crisis*.

NORTH CAROLINA SCHOOLS

North Carolina has more children of school age than has Minnesota, and yet we find that last year Minnesota spent over twenty millions of dollars in support of common schools while North Carolina spent less than six millions or less than one-third as much as Minnesota. As a result a large percentage of the population of North Carolina (whites and black) grow up as illiterate as the wild men of Borneo, while no normal healthy child in Minnesota is permitted to grow up illiterate.

North Carolina has always been long on "statesmen" and illiterates and short on school teachers. Otherwise she would not be sending into the United States Army young men illiterates to be sent abroad "to fight for liberty," while themselves slaves to conditions brought about by the lack of educational advantages in their State.

A CONTRAST

In judging the South in its relation to the Negro whatever may be the incident under consideration, if one is not exceedingly careful he will go wide of the mark. To be sure there are certain fixed principles upon which you can rely in judging the attitude of the South, but in working out race relations in concrete the South differs as widely as its length and breadth in geography. For instance: A group of white Red Cross workers at Greensboro, N. C., had arranged lunches for a train of soldiers that was to pass through the city. When the Red Cross workers reached the station and found that the train was loaded with colored soldiers they deliberately refused to pass out their lunches, and right-about-faced and

left the station in disgust and disappointment. A thoroughly disgraceful and un-American thing to do, in view of the fact that the Negro soldiers were no doubt then en route to the front to make liberty secure for the very persons in Greensboro who refused to do them a patriotic courtesy.

On the other hand, the women of one of the patriotic organizations of Nashville, Tenn., recently prepared cigarettes, post cards and the like for a trainload of troops routed through that city. On the arrival of the train, to the surprise of the members of the organization the soldiers were found to be Negro soldiers instead of white soldiers. After a moment of hesitation they went forth. "We prepared these comforts for American

soldiers," they said, "and here is a train full of them." An exceedingly patriotic and beautiful thing to do. The women of Nashville revealed the all-American spirit, and by contrast the women of Greensboro are at a decided disadvantage. Personality, we expected better things of Greensboro, but you cannot always sometimes tell.—**S. W. Christian Advocate**

THE SPINGARN MEDAL

The fourth annual Spingarn Medal Presentation was made on Friday, May 3, at the historic First Baptist Church, Providence, R. I.

The recipient of the medal was William Stanley Beaumont Braithwaite, of Cambridge, Mass., the distinguished poet and literary critic, whose work as critic, as contributor to *The Forum*, *The Century*, *Scribner's*, *The Atlantic Monthly* and other leading magazines has given him a national rather than a race reputation.

The presentation of the medal was

made by Governor R. Livingston Beeckman, of Rhode Island. Mr. Moorfield Storey, of Boston, President of the N. A. A. C. P., presided. Addresses were made by John R. Shillady, National Secretary, N. A. A. C. P.; Prof. Frances G. Peabody, of Cambridge, Mass., and W. A. Heathman. Miss Mary White Ovington, Acting Chairman of the Board of Directors of the N. A. A. C. P., paid a tribute to Mr. Braithwaite's genius and ability, reading two of his lyrics, which she described as among the best specimens of this form of English verse.

SWEET POTATO BREAD

Prof. Carver of Tuskegee has been called to Washington to make an exhibit of the possibilities of the sweet potato, especially as a bread-maker, before a group of army bakers, and "This is what has been decided: All the conferences centered around the sweet potato and its possibilities. I took my exhibit there, which they said was the finest that had ever come into the department, and they were greatly interested and pleased with it. They have decided that the sweet potato is the greatest conserver of wheat flour that has yet been found, that its many possibilities are wonderful, that it will conserve much sugar, that the acreage must be increased, and that a large drier at a cost of about \$4,000.00 will

be erected at some point in the South where it is thought most wise, where 10,000 bushels of potatoes can be secured for drying purposes. The drier will have a capacity of 100 bushels per day of dried products." With this new experiment in bread making Tuskegee dining hall saved twelve dollars a day in its bread bill.

Whatever effects the war may or may not have had on the Colored people of the South, in this one instance at any rate it has put a premium on Negro genius. And it has brought out, without possibility of a mistake the principle that the more freely a citizen is permitted to educate the best that is in him, the better is he prepared to be of service in his community and to the nation.

A CHANGE OF SOUTHERN OPINION.

We are glad to note every change of Southern opinion as to the "Rights of Man" whether the motive be one of self interest or because right is right. That the "South needs the Negro" is not the highest motive but if it brings justice let us be grateful. We have always supposed however that when we speak of the South it includes the Negro. What is meant is, the dominant race needs the dominated race.

That a change of Southern opinion in regard to the Negro, which will eventually be for the great advantage of both races, both South and North, is coming about, partly as a result of the Negro migration North since the war began, is to be gathered from the report in the Survey by Prof. George E. Haynes of Fisk University, of a careful study made in several Southern States. That the Negro should be treated on his merits as a man, that he should have opportunity for education and for good working and living conditions, that his rights before the law should be respected, are not new ideas in the South. The important fact is that they are obtaining wide public expression, and are being given the impetus of individual and concerted practical application.

In the tone of press comment the evidence is particularly marked, "The Negro," says the **Nashville Banner**, "is a native of this soil as much as the whites. He is a human being, and he is entitled to full recognition of his living rights and his humanity. The South needs his labor and prefers it to any other." The **Richmond Times-Dispatch** says: "The South needs the Negro, and to keep him must be just to him." The **Atlanta Constitution** says: "If we are going to have mob rule, we may as well abolish our courts. But we are not going to abolish our courts, and therefore we have got to abolish the mob."

Significant also is the increasing frequency of frank exchange of opinion between white and black men as to what had best be done about it. A striking incident in point is reported as occurring at a conference in Alabama, when a negro farmer said to the leading white banker, who presided: "We wants the ballot, for to help say who governs us," and was told in reply that the good citizens of the State proposed to see that the negroes' desires were met. The law and order conference of white Southerners at Blue Ridge, N. C., and the meeting in Washington of the University Commission on Southern Race Questions, both held last summer, and the formation in Tennessee recently of a law and order league to suppress mob violence, are typical of the new spirit.

That fair treatment pays in immediate coin has been shown by the experience of the many white employers whose liberal policy toward their Negro employees before the war began, prevented depletion of the workers' ranks by the Northern migration. Wages in many places are being gradually raised, though not very often, it is true, to equal the increased cost of living. The vicious fee system and lack of defense for the negro in the courts are receiving some attention. Many communities are providing or planning to provide much better school facilities for the Negroes. The dark side of the picture is still evident enough, but more significant for the future, it must be

believed, are the increasing signs that a marked change for the better is well under way.—**Springfield Republican.**

ABBIE BEN ADAMS

Abbie Ben Adams, may her life be spared,
Awoke one night and felt a trifle scared;
For on one her shirt-waist box cross-legged sate
A Vision writing on a slate.

Exceeding nervousness made Abbie quake,
And to the Vision timidly she spake;
"What writest thou?" The Vision looked appalled
At her presumption, and quite coldly drawled:

"The list of our best people who depart
For watering-places, sumptuous and smart."

"And am I in it?" asked Miss Abbie
"No,"

The scornful Vision said, "you're poor, you know."

"I know," said Abbie, "I go where it's cheap;

I can't afford mountains or prices steep.
But, just jot this thing down before you fade:

I never leave my mission dues unpaid."

The Vision wrote and vanished. Next night late,

He came again and brought his little slate,

And Showed the names of people really best,

And, lo! Miss Abbie's name led all the rest!

—Carolyn Wells.

WHAT ELSE CAN I DO ?

For A. M. A. Pastors

One of our workers said: "I work as I can, visiting and holding meetings. What else can I do to become a more efficient minister?"

That is a practical question. It shows a good spirit and deserves suggestive answers from those who can give them. We here offer a few suggestions and hope others will offer more.

(1) Study to have a variety in your meetings not forgetting temperance education, monthly social gatherings, and, in evangelistic work, getting church members and converts to testify to their purpose and experience in Christ's service. Have an occasional service of music and hymn practice.

(2) Take boys on hikes; Get girls into Red Cross service; Promote out-of-door games.

(3) Promote gardening of flowers and vegetables, beautification of homes, and thoughtfulness for the cleanliness of highways.

(4) Have a campaign in behalf of better ventilation of houses, prevention of tuberculosis and other diseases.

(5) Remember the adage, "It is better to set ten men to work than to do the work of ten." Think up every little way in which a man or woman, boy or girl, can help, and train them to do it well.

(6) Take up some special course of study to increase your learning and reserve power.

Caution: Avoid taking up several new methods at once. Try one new way till it has become easy and well established, then be free to add another.

INDIANS AT FORT BIDWELL, CALIFORNIA

H. M. Bowman, Missionary

I held a council a few days since with the Indians who are here and told them of the possibility of a building where we could meet on Sunday to hear of the better way of life. When I asked them to speak and give us their thoughts on this quite a number responded and all seemed pleased. One old man who was a Government Scout in early days, and who has a bad past record among Indians as well as whites, but who is now getting feeble, with a good deal of dignity made a speech a part of which was something like this:

"Big George will now speak to you. Over forty years I have been here among the white men; this is the best thing I have ever heard. I wish I was a young man and I would try to learn this better way and follow it, but I am old, many things about it I don't understand. If I had heard of this when I was a boy I would be different now. There are children among us—there will be more children; some day there will be children who will understand this word. I want to see the church standing there where we can go and hear."

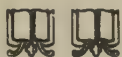
A NEW ACTIVITY OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Training courses for part-time volunteers extending over a period of three and a half weeks are offered to out of town students, beginning July 9th, September 17th, November 5th and February 4th, 1918-19. Lectures and conferences with reference to christian service and to enable work-

ers to work more efficiently in their home towns. The instruction is planned to train committee women—leaders in girl's clubs, teachers for leaders and organizers. Applicants can write to "Workers' Bureau, 600 Lexington Avenue, New York City.

OBITUARY

Our attention has been called to the death of a long-time friend and co-worker in the American Missionary Association. The Reverend G. Stanley Pope entered the service of the A. M. A. in 1869 and remained in the work twenty years—the last ten years as President of Tougaloo College, Miss. Mr. Pope was a man who sincerely believed in the brotherhood of man and who abundantly proved his faith by his works. With the outbreak of the Civil War he at once enlisted and continued in the army until slavery was abolished and the Government of the United States was confirmed. When his discharge came, he was a First Lieutenant of the 65th O. V. Many friends and many students who knew Mr. Pope while in the work of the A. M. A. in his varied forms of service will recall his fine qualities of character, his large sympathies, his devotion to his convictions, his unselfishness, and everywhere and to everyone his genial friendliness. The home of Mr. Pope had been in Florida for the past nine years and after a year of failing health he entered upon his reward March 17th last. A good soldier of his country and of his Lord and Master, he had fought a good fight when he had finished his course and was ready for his promotion into the larger life.



THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer



We give below a comparative statement of the receipts for May and for eight months of the fiscal year, to May 31st.

RECEIPTS FOR MAY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	From C. Ed. Soc.	Legacies	TOTAL
1917	5,210.80	985.97	6,910.67	.....	176.21	13,283.65	3,880.99	17,173.64	1,000.00	13,193.99	\$31,867.63
1918	4,914.43	700.25	4,184.01	10.00	127.34	9,936.03	1,856.42	11,792.45	.....	4,923.11	16,715.56
Inc.	.....	.....	.....	10.00	.....	.....	.....	.....	.....	.....	.....
Dec.	296.37	285.72	2,726.66	.....	48.87	3,347.62	2,033.57	5,381.19	1,000.00	8,270.88	14,652.07

RECEIPTS EIGHT MONTHS TO MAY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	From C. Ed. Soc.	Legacies	TOTAL
1917	82,611.21	6,649.40	23,776.31	49.50	598.91	113,685.33	4,124.55	117,809.88	7,000.00	52,555.50	177,365.38
1918	88,571.88	5,849.54	26,672.07	16.50	502.19	121,611.68	6,699.75	128,311.43	.....	35,638.31	163,949.74
Inc.	5,960.17	.....	2,895.76	.....	.....	7,926.35	2,575.20	10,501.55	.....	.....	.....
Dec.	.....	799.86	.....	33.00	96.72	.....	.....	.....	7,000.00	16,917.19	13,415.64

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917.....	3,829.60	1,593.10	3,641.50	.....	175.63	9,239.83	20,424.59	29,664.42	523.00	30,187.42
1918.....	2,501.81	1,133.23	2,879.15	22.00	641.35	7,177.54	19,818.69	26,991.23	200.00	27,191.23
Increase ..	.....	.....	.....	22.00	465.72	.....	.....	.....	.....	.....
Decrease ..	1,527.79	459.87	762.35	.....	.....	2,062.29	610.90	2,673.19	323.00	2,996.19

SUMMARY OF RECEIPTS EIGHT MONTHS TO MAY 31st

RECEIPTS	1916-17	1917-18	Increase	Decrease
Available for Regular Appropriations.....	177,365.38	163,949.74	.....	13,415.64
Designated by Contributors for Special Objects.....	30,187.42	27,191.23	.....	2,996.19
TOTAL RECEIPTS EIGHT MONTHS	207,552.80	191,140.97	.....	16,411.83

FORM OF A BEQUEST.

"I give and bequeath the sum of dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York

Charles E. Burton, D.D., General Secretary
Church Extension Boards

Charles H. Richards, D.D., Church Building Secretary
Charles H. Baker, Treasurer

Field Secretaries, John P. Sanderson, D.D., 19 So. La Salle Street, Chicago, Ill.;
William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H.
Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H.
Taintor, Clinton, Conn.

The Annual of this Society for 1918 is out. We think it will make good summer reading.



We hope the fine pictures in this Annual of Congregational Church buildings representing different types of architecture will stimulate a desire and determination to make the house of worship, when erected, a noble and attractive edifice, as well as one well adapted in its interior arrangements to the varied needs of a modern church.



We welcome the efforts now being made to secure the federation of the work of several leading denominations so that in a state or a district they may agree upon the fields which each shall occupy, with the understanding that the others shall devote their activity to other fields agreed upon for their occupancy without intrusion. This will prevent much overlapping.



Santee, Neb., is famous in our annals as the site of an important school for Indians to which Dr. A. L. Riggs devoted his life. They are planning to transform a school building into a house of worship. Plans are drawn for an attractive meeting house, with colonial features. Shall we "lend a hand" to this enterprise? We can, if you will send us the money.



Our young churches often have to resort to ingenious expedients in the early years of their development. Here is Toledo, Park Church, which has secured as its first plant a fine old mansion in an excellent situation. They are using the first floor as an auditorium and the second floor as a parsonage. That enables them to ask us for a church grant and a parsonage loan for the same building.



Miami Beach, Fla., is on a strip of land across from the main city, which is proving to be an attractive residence section. A young Congregational church is developing there with the hearty approval of the Presbyterians who withdraw to take up another field. Lots have been given provided we occupy them at once, and we are about placing a chapel on them. It appears to be a very promising new field.

We note with pleasure that Rev. H. H. Wikoff, our Field Secretary on our western coast, is one of the Directors of the *Pacific*. And Rev. Charles L. Kloss, formerly one of the Trustees of this Society, is one of the Contributing Editors. The *Pacific* is one of the most interesting religious papers in this country, and worthily represents Pilgrim ideals and principles in the far West. It deserves a large patronage.



Our Congregational Church in Ripon, Cal., has turned its house of worship over to the Red Cross for war work, while it has transferred its own services to a schoolhouse.



As we are being asked to assist an Indian church in Santee, Neb., to complete the house of worship, the following from Dr. Bruce Kinney's book, "Frontier Missionary Problems" will remind us not only of the Indian's handicap, but of his native ability to win, when put to the test:

"Many and grievous are the obstacles which lie in the way of the Indian's upward path. I have already hinted at some of these but there are others that ought to be mentioned. The age-long prejudice against the Indians is manifested in many great and petty ways. At some field-day sports open to all schools of the same grades an Indian boy had won about all the running races and some white girls were lamenting the fact that their brothers had not won anything. They said 'it was a shame to give all the prizes to an Indian.' A sister of the victorious Indian had overheard the remark and said, 'Well, why didn't they run faster?'"



More and more we are being called upon to help in building city churches. There is great need of this for the population of America is increasingly urban. Yet we must not forget that more than half our people live in the country, or in small villages. A surprisingly large number are in lonely rural regions where it is difficult to maintain a church. Dr. Kinney speaks thus of some of these localities:

"Wyoming had an even fifty per cent. increase in its population during the last census decade, but even now has only one and one-half persons to the square mile. Almost half of the population is in towns of 1,000 or more population each. So the strictly rural population averages less than one person to two square miles. Nevada, despite its increase of ninety-three per cent. the last decade, now has an average of only eight-tenths of a person on each square mile. Oregon has 33,000 school children, to say nothing of adults, in districts wholly without religious privileges. In South Dakota out of a population of 700,000 only about 75,000 can in any sense be called urban. It will not meet the needs of the situation to say that there are so few in a place that it will not pay to undertake religious work among them."



Speaking of frontier work, the variety in congregations which a frontier preacher addresses is well described by Rev. George H. DeKay of Berkeley, Cal., who says in the *Pacific*:

"In the course of a somewhat varied ministry of nearly thirty years, I have had many interesting experiences and busy Sundays. I have preached in the pulpits of churches large and small; in railroad stations by the light of smoky lamps, in frontier school houses where cow-boys in "chaps" and spurs squeezed uncomfortably into narrow seats or sat cross-legged on the floor; before grave-faced and unresponsive Indians to whom an "inter-

rupter" repeated my message and seemed to say a lot more than I did; and once I spoke to an army camp audience of one hundred and twenty-five men who represented seventeen nationalities and where six interpreters translated my address. The only man there beside myself who could truly sing "My Country 'tis of Thee" was a Piute Indian from Nevada. I have preached in mountain mining towns where only women (and not many of them) came to listen; others where I was the first preacher in twenty years, and where my congregation ran the social scale from Indians, half-breeds and miners to college men on State survey, and where for the first time in their lives fourteen-year-old boys listened to a religious service. I have talked to sailors whose "glad hand" and applause at the conclusion of the service nearly took away the power of speech from my dignified ministerial friend who went along "for the experience," and to soldiers who packed Y. M. C. A. buildings from door to door. I have faced in fear and trembling classes of university students, who never guessed that the "special lecturer" felt awfully unimportant and fearful of the notes so freely taken as he talked."

Mr. DeKay is now the Y. M. C. A. worker on a transport which takes our boys to France.



FIRST CONGREGATIONAL CHURCH, RALEIGH, N. C.

PROGRESSIVE COLORED CHURCHES

Our colored brethren are making progress in their church life. Many of the negro race have been accustomed to a type of religion quite different from ours. Their emotions are easily stirred. They like to "get happy," and distrust an experience which does not involve an impass-

sioned appeal to the feelings. They are literalists in the interpretation of Scripture, and are often dominated by old superstitions.

But a steadily increasing number are being educated to the point where the ethical features of religion assume a new importance. Reason is

awakened, and puts to the test the old conceptions. A saner and simpler presentation of the gospel is welcomed. While they wish the warmth of earnestness, they do not care for the noisy and boisterous display of emotion that formerly pleased them.

We are meeting the need of this growing class both North and South, and rejoice in the signs of progress



CENTRAL CONGREGATIONAL CHURCH,
NEW ORLEANS, LA.

among these churches. Some of them are making very commendable headway, and we expect to see their number steadily increase. They are learning the value of thrift and of businesslike methods as well as of spiritual fervor. They are getting a larger vision of a kingdom of heaven on earth, and trying to do their part to realize it.

Our church at Raleigh, N. C., is one of the oldest in the South among these dusky representatives of the Pilgrim faith and polity. In its more than forty years of life it has grown to a membership of three hundred

and forty-two. It has an excellent house of worship which it is now bringing to full completion. It has also a good parsonage in which Rev. P. R. DeBerry, the pastor, makes his home. The National Convention of Congregational Churches among Colored people is to meet in this church in September.

In New Orleans, La., our Central Church is even two years older than the one at Raleigh. It has had forty-six years of worship and work, and has a membership of one hundred and sixty-eight. Not long ago it acquired the fine old house of worship of a Presbyterian church which had moved to other quarters. This large and impressive building has been changed within that it may be better adapted to the needs of the congregation under the leadership of Rev. H. H. Dunn. The back part of the building has been cut off from the old auditorium to make living and social rooms. The whole edifice has been put in good order by the aid of this Society. The old days and the new seem to be connected in an unexpected way in this historic building, whose value is \$30,000.

St. John's church in Springfield, Mass., is a much more modern institution. It dates back to 1890, and has had but a little more than a quarter century of life. But under the wise and energetic guidance of Rev. W. N. DeBerry, it has grown to three hundred and sixty-six members in a hundred and seventy families. It has a Sunday School of nearly three hundred. It is strong on social service, and its fine parish house shelters a considerable number of young colored women who find work of various sorts in the city. They have a property whose value is estimated at \$40,000, and their work is held in high esteem by the other churches there.

These three churches have between them a property value approaching \$80,000, which speaks well for the progress of our colored brethren.



ST. JOHN'S CONGREGATIONAL CHURCH, SPRINGFIELD, MASS.



TEAM WORK IN OUR BENEVOLENT SOCIETIES

AS the years go by we are coming to see the real meaning of team-work in the cooperation of all our Benevolent Societies.

Everybody recognizes the fact that the Church Building work is the right arm of The Congregational Home Missionary Society, since practically every Home Missionary church which has a house of worship or parsonage must get it by the aid of this Society. It not only assures the life of the little church, but gives permanency to the pastorate, and saves money for Home Missionary effort elsewhere. The Sunday School Society, also, has its work supplemented by this Society. When the newly organized school develops into a church, it must have shelter if

it is to live, and that shelter can only be secured, as a rule, by the aid of the Church Building Society. These three Societies have recently been federated as the Church Extension Boards under a common administration.

The Education Society, also, finds us closely linked with itself, not only because the churches we help to build provide pulpits for the preachers it educates, but as these churches grow stronger they furnish both men and money in large measure for its work. They are recruiting stations for students and teachers of its academies and colleges, and funds for their support.

The American Missionary Association, too, finds in this Society a gen-

erous partner in its work, and the scores of churches and parsonages we have helped to build in the South, in Porto Rico and Hawaii, testify to our glad co-operation with it.

The American Board needs more than a million dollars a year for its work in the far lands, and its remarkable growth has been exactly coincident with the two hundred per cent increase in the number of our churches since the middle of the last century. This expansion from two thousand churches to more than six thousand churches has been largely due to the planting and fostering of churches by the Home Missionary Society, and the sheltering care of the Church Building Society. These churches are sources of supply, both in money and missionaries, for the great foreign missionary enterprise. Its future increase will depend much on the increase of our churches for which we must continue our aid in building houses of worship and parsonages. Every such well equipped church is a feeder for the Board, a fountain of blessing for the whole world.

And when we consider Ministerial Relief let us remember that nine-tenths of the veteran pensioners of our Grand Army of the Cross come from the pulpits of these churches which this Society has helped to provide. Out of these churches ought to come, and will come, generous provision for the care of these ministers when their days of active service are ended, and when in the sunset glow of life's evening they await their call to higher service beyond.

Our several organizations are thus geared together into a co-ordinate whole, with an interdependence of the various parts which makes the success of each necessary to the success of all. If we are to do our full share of the great task of making a Christian America or a Christian World, such as the successors of the Pilgrims ought to undertake, every department of our sevenfold organization must be generously supported by our churches, and all must work together, like the different branches of an army, to win the common victory. Each society strengthens the work of every other.



DOES THE GAIN MATCH THE NEED ?

IT is just twenty-six years since the name of this Society was changed so that it might more definitely express its main purpose. In 1892 the American Congregational Union became the Congregational Church Building Society. The receipts of a recent single year (1916) were nearly equal to the total receipts of two years at that time, (1892, 1893), and the number of contributing churches was more than sixty per cent greater last year than then.

In view of such encouraging gains it is not strange that some are wondering whether there can be much more need of this kind of work. There are not wanting those who fancy that the churches must be about all built, and the pastors near-

ly all safe-sheltered in good homes.

Such persons cannot be aware of the enormous changes constantly taking place in our country, the new communities springing up in states which have been sparsely settled, the new villages that are formed where there is no religious organization, the rapid growth of our cities, the multitudes of new Americans awaiting from us the helping hand, the many churches whose early buildings have been outgrown, the new conceptions of social service which demand larger equipment, and the more than two thousand of our churches that provide no house for the minister. Instead of diminishing, the need is steadily increasing. Instead of fewer churches importunately asking for assistance, the number grows.

About one hundred churches are constantly on the anxious seat, waiting for money enough to come into our treasury to enable the Executive Committee to consider their application and to make the appropriation asked if the case proves satisfactory. The amount received each month is limited, so that only a few cases at a time can be taken from the long docket.

A new application takes its place at the foot of the long docket, and may have to wait a year or more before the preceding cases are disposed of and its appeal can be reached. Meantime new applications keep pouring in from all parts of our great country. We are constantly being asked for ten or twelve times as much as there is available for appropriation in any one month.

This is a cruel hardship and peril for many of the churches, and a serious hindrance to the welfare and progress of our denomination. In order to do this work efficiently, and in such a way as to give the greatest vigor and success to our particular group of churches charged with a large share of the task of evangelizing our country and the world, we urgently need twice as much money for grants, and twice as much in each of our Loan Funds for church building and parsonage building.

There are two conceivable ways in which this matter might be handled. One is, to throttle the newborn churches. Eleven hundred and sixty-seven of them have been added to our numbers in the last ten years. We might smother them and starve them to death, so that they will not

cost us anything. Put an extinguisher on the rapidly growing churches which need additional equipment! Refuse the practical fellowship of our churches to the later Pilgrims to our shores from other lands! Turn the cold shoulder to the struggling churches which call out to us for encouragement and assistance from Alaska, and Idaho and Texas and Florida! Say that we have done enough already and that it is selfish secetarianism to expand our Congregational work farther, when other churches will do it for us!

Probably no one will say this openly. But the more than twenty-two hundred churches that last year made no contribution to this cause say it tacitly by their actions. And those which send less than their fair share for this work give that view of the matter some support.

There is another and better way. It is, for each church to send us contributions to the full amount of the apportionment. At present they are sending about one-half of that amount. They say that we have no debt and are therefore in no special need: but they forget that the appealing churches by the hundred are in distress and in serious peril because they withhold their offerings. In addition to all the churches may give, there should also be larger legacies and more of them, and larger conditional gifts and more of them. Not less than \$170,000 in contributions, and \$330,000 for church and parsonage loans are needed each year if we are to care for the needs of the churches in building houses of worship and homes for the pastors as we ought.

At its meeting on June 19th, the Executive Committee of this Society was able to vote \$25,550, to meet the pressing needs of eighteen churches; four of these churches will have parsonage loans; fourteen will receive grants and loans. Eighty-four churches still remain on our waiting list wondering when money enough will come in to help them out. Who will send us \$500 for a parsonage? Or \$1000 for a church?



CONGREGATIONAL CHURCH, WABAN, MASS.

IN WABAN, MASS.

The Newtons in Massachusetts are as multifarious as the Oranges in New Jersey. They constitute a cluster of beautiful communities, with charming homes and delightful people. They are like the Pleiades in Orion, a galaxy brilliant and unique. Part of their radiance is due to the many churches that stand like beacons in these communities.

One of our eight churches in Newton is in **Waban**, which rejoices in having a separate village life all its own. It is the youngest of the churches in a section but recently developed. It is fortunate in having as its pastor the Rev. Charles H.

Cutler who is the Greatheart of the one hundred and sixty families, and the shepherd of a growing church and Sunday School.

They have erected a house of worship which will remind many of the English Parish churches, with its massive walls and its large Norman tower. The auditorium is very beautiful and churchly, its very atmosphere inspiring worshipful thought and feelings. The Congregational Church Union of Boston and Vicinity has had a deep interest in this enterprise. So has this Society which helped to bring this fine building to completion by its aid.



INTERIOR CONGREGATIONAL CHURCH, WABAN, MASS.

THE CONGREGATIONAL EDUCATION SOCIETY

President, C. F. Swift, D.D.; Vice President, C. R. Brown, D.D.; Secretary, Rev. F. M. Sheldon; Assistant Secretary, Rev. Edward S. Tead; Treasurer, Harry M. Nelson; Assistant Treasurer, S. F. Wilkins.

ROLLINS COLLEGE IN FLORIDA

Rollins College, situated in beautiful Winter Park, five miles north of Orlando, is the pioneer among Florida institutions of higher learning. Its location—in the “High Pine” region surrounded by picturesque

tured people who are deeply interested in the institution provides an ideal environment.

The Founding

The College was incorporated un-



CHASE HALL, BOYS' DORMITORY

spring-fed lakes connected by navigable streams—is unique among college sites. The equable climate of Florida makes possible an out-of-door student life during the entire year. A community made up of cul-

der the general laws of the State in 1885 and was opened for the admission of students in the same year with Rev. E. P. Hooker, D.D., as its first president. Its object, as expressed in the charter, was “to pro-

vide an institution of Christian learning, to promote the general interests of education, and to qualify its students to engage in the learned professions and discharge honorably and usefully the various duties of life."

From the beginning Rollins College has filled a very definite place. In the early days high schools—even of junior grade—were few in the State and the Academy, maintained in connection with the collegiate courses, answered them, as it does today, although there is less demand, this great need. The college proper with its related departments gave to Floridians advantages of scholarship at low cost and afforded unusual opportunities to those coming from a distance. Its distinctively Christian influence has always made for better conditions. An unusually scholarly faculty attracted to the College by the mild Florida winters, gave to the College at an early date an enviable reputation.

Non-Sectarian Under President Ward

In 1896 a new era opened for the hitherto Congregational College. Rev. George Morgan Ward, D.D., for a number of years General Secretary of the National Christian Endeavor Society, accepted the Presidency and outlined policies and plans which were, and are, distinctively Christian but non-sectarian. The Congregational Church retained its active interest in and support of the College but voluntarily relinquished its denominational control. At the time of this change—and the condition has held true to the present time—the more prominent evangelical denominations were represented on its Board of Trustees and faculty as well as in the student body. With its widened field the College prospered and grew notwithstanding the heavy financial burden imposed by the memorable freeze and the very considerable decrease in the student list occasioned by the Span-

ish-American War. Among those afterwards prominent and influential who attended Rollins during these years may be mentioned: Dean Atkinson of Jireh College, Rev. F. P. Ensminger, founder and President of the Latin American Institution of Tampa, and Rex Beach, the famous novelist.

New Buildings and Equipment.

Rollins is a college as distinguished from a university. Its aim is to breed in the young men and women who resort to it a Christian character and a fine and liberal culture which will make them worthy and happy citizens. To accomplish this aim more emphasis has always been placed upon the qualifications of the professor than upon buildings, equipment, endowment, and methods. Students are brought into constant and intimate contact with teachers of maturity and experience who are able to interest themselves in the progress of each individual student and bring steadily to bear upon him those personal influences which are the most vital forces in education. Commodious buildings and adequate equipment have, however, been added from time to time.

In 1908 one of the first buildings, Knowles Hall, was destroyed by fire and was replaced by a modern and well equipped college structure. The Science laboratories, the business department and various recitation rooms are included in this building. Carnegie Hall, which houses the library and administration offices and Chase Hall, an up-to-date dormitory for boys, followed Knowles Hall. The other buildings conveniently modern and thoroughly comfortable are, Cloverleaf Cottage, a dormitory for girls, Pinehurst, the home of the very splendid Conservatory of Music, Sparrell Cottage, the President's House, the dining hall, Lyman Gymnasium, Lakeside Cottage, and a studio for the Departments of Industrial and Fine Arts.

Return of Dr. Ward

In 1916 Rollins College was fortunate in having returned to the administrative chair as Acting President for a year, its former President, Rev. George Morgan Ward, D.D., LL.D. Dr. Ward had for many years served Wells College in New York as President and returned to the college of his youth, as a labor of love, in order to give more of his great personality and force to its upbuilding. The success of the year as measured in financial terms, amounted to more than \$100,000.

In addition to this, through his agency, the endorsement of the College Board of the Presbyterian Church, U. S. A., was joined to that of the Education Society of the Congregational Church. The College retained its inter-denominational character and these two great bodies are co-operating with the Board of Trustees in the upbuilding of the College. To insure his permanent and intimate connection with Rollins Dr. Ward was made President of the Board of Trustees at the close of the college year.

**Rev. Calvin H. French, D.D., LL.D.,
President**

As incoming President of the College, Rollins has an administrator and educator of national reputation in the person of Rev. Calvin H. French, D.D., LL.D. Dr. French

was for fifteen years President of Huron College in the West and for the four years prior to his acceptance of the Presidency of Rollins College as Associate Secretary of the Presbyterian College Board in New York. Dr. French is devoting his entire time, in association with Dr. Ward, to the upbuilding of the College.

The Outlook

Despite the War and the hard times consequent thereon, Rollins College opened its thirty-third year in the fall of 1917 with an almost normal enrollment. The college schedule consists of the required 36 weeks with six-minute recitation periods. In addition to the four-year college course, based upon 15 Carnegie units for entrance, the institution maintains a four-year academy course and departments of Music, Fine and Applied Arts, Domestic Arts, and Business, upon the completion of which, degrees, diplomas and certificates are granted.

For the present year the following states are represented: Florida, Wisconsin, Washington, Ohio, Maine, New Jersey, Nebraska, New York, Georgia, West Virginia, Massachusetts, Pennsylvania, Vermont, Rhode Island, Missouri, South Dakota, North Carolina, besides four foreign countries, France, Austria, Canada, and Cuba.



Resolutions passed by the General Conference of German Congregational Churches at the Colorado Conference meeting at Windsor, Colorado.

To the Honorable Woodrow Wilson, President of the United States:

We the ministers and delegates of the German Congregational Churches of Colorado, Kansas, Oklahoma, and Western Nebraska, in conference assembled at Windsor, Colorado, hereby reaffirm our loyalty to the United States of America, and our allegi-

ance to the principles of righteousness, justice, liberty and honor for which we are now at war. We pledge ourselves and all we possess to aid to the utmost of our ability in bringing this war to a successful conclusion.

We pray Almighty God to give you and those associated with you in the government of our country the strength, courage and wisdom necessary to solve successfully the great problems now confronting our country.

THE CONGREGATIONAL SUNDAY-SCHOOL EXTENSION SOCIETY

Office: 287 Fourth Avenue, New York.

Rockwell Harmon Potter, D. D., President; Charles E. Burton, D. D., General Secretary; Charles H. Baker, Treasurer.

The past month has been a busy one in the Sunday School Extension Society office. The getting out of the Children's Day Service has been no small enterprise, but considering the fact that it is new business for this office and that the time available for preparing, printing and issuing it was comparatively short, everything seems to have gone fairly smoothly. Nearly 100,000 copies have been sent out.



The following changes in the field force have recently been made:

Rev. C. W. Carroll, D.D., becomes Superintendent of Sunday School extension work in the Middle Atlantic District, and Rev. William Ewing, D.D., becomes Assistant Superintendent in the same District, with his office at Scranton, Pennsylvania.



PIONEERING IN WYOMING

By Rev. W. B. D. Gray

Into the heart of the Rocky Mountain frontier the Sunday School Extension Society recently sent a young



missionary with his cultured wife and baby daughter.

After a long, weary ride, they left the railway and rode scores of miles in an old four-horse stage, and later bought a team and drove alone still farther into the "wilderness land" of Wyoming. Here and there they came to settlements nestling among the mountains or scattered along

streams that found their source at the base of the snow-capped peaks.

It was among the foothills of these mighty mountains that they built with their own hands a "home" out of logs cut and hauled from the nearby foothills, and began a life of heroic missionary service. In his journeying over the mountains and plains, through canyons, and valleys, the missionary became acquainted with the settlers and was trusted and beloved.

One day a bright young girl, a product of the frontier, confided to him her "secret": "Jim has asked me to marry him. I told him I liked him, but could not marry any one until I had seen a town and a train of cars." It was arranged for her to see both, and a happy marriage followed.

This meeting resulted in learning of a settlement still farther into the mountains than the missionary had

ever gone, and thither he went. On the way, at the entrance of a canyon, he came to a saw mill. Stopping to rest his team, he met the proprietor. "How do you do, sir?" "Best I can, Mister." "Are there many people living hereabouts?" "Heaps of 'em." "Where are they?" "All through these mountains." "I am a missionary; do you think they would come to a service on Sunday if I would preach to them?" "Sure thing." "Where could I hold a service? I see no house." "Right here in this 'ere saw mill." "How can I send the people word that there is to be a service? I am a stranger." "I'll attend to that. All you've got to do is to be here and 'put up the goods.'" When the missionary reached the place, much to his surprise he found the saw mill in full blast, the saw biting into the pine logs as if the whole world depended upon the amount of lumber sawed that beautiful Sabbath day. Sitting down upon a log, he bided his time. Soon from one direction and another the people began to gather on horseback and in wagons. The mill, with a last rasping sound, was stopped, and the engineer, a young lady, "banked the fire" and helped arrange the logs for seats, which were soon filled by the people who had already arrived. Seating herself at a small organ which had been brought from one of the homes, she began to sing, "Oh, happy day, that fixed my

choice!" As her rich contralto voice sounded out clear and sweet, the people gathered closer about her. From a score of voices came the refrain, "Happy day, happy day, when Jesus washed my sins away." The sermon followed and afterward a social reunion, which resulted in a series of meetings and the organization of the Saw Mill Sunday School.

Serving, as only a brave and consecrated man could serve alone, on a frontier field as large as the state of Connecticut, in which there was but one town where there was a church of any denomination, or any minister of the gospel who might be called upon for help in time of need, this noble young man traveled by day and night, in wagon or in the saddle, planting Sunday Schools and missions, preaching in schoolhouses, by the wayside and wherever opportunity offered, until, while returning from an urgent call to voice a prayer at an open grave, he was caught in a blinding snowstorm which swept down the mountain side. As a result a severe case of grippe followed later by his loss of hearing, has necessarily retired him from active missionary labor; but his work was of the kind that endures, and today the foundations he so bravely and faithfully laid, still continue, and others are telling for him the story and doing the work to which he had early and gladly dedicated his life.



A CHURCH SCHOOL IN A UNIVERSITY CITY

Rev. Wm. Knighton Bloom, North Dakota

North Dakota is still in its youth. Large areas of its soil are still uncultivated; its largest city numbers only 25,000; its educational, social and religious interests are still in the making. But its 700,000 people have great ideals and are making great plans. Its public schools and institutions of higher learning are cared for in modern buildings with up-to-date equipment, and its teaching force represents the best that can

be found in the United States. In the rural regions and smaller towns, it is not always possible to give the type of religious leaders the community needs, for the supply is insufficient and financial support not forthcoming. Hence the best type of leadership is being provided for the larger places, and as rapidly as possible, by the grouping system of churches, for the smaller centers.

One of the larger and more impor-

tant cities is that of Grand Forks, where the State University is situated. Here in 1907 our church was re-organized, and an attractive building erected on University Avenue, the property now being valued at



A CHILDREN'S DAY GROUP

\$25,000. To-day, though still in the making, a strong work is in operation, leading people in the city and from the university circles, being in the membership of our church or congregation, and the pastor himself keeping in close touch with sixty Congregational students.

One of the outstanding features of Plymouth Church is its Church School. Its membership of one hundred and fifty stands for a great deal more than numbers, for it is a real church school, an institution that stands for intellectual and spiritual uplift and social ideals.

An especially interesting adventure of this Church School is its "Summer School," commencing July first, and closing September thirtieth. During this period, a number of the teachers have to be absent, notably those connected with the university. It is therefore planned to conduct the school in assembly form. Three leaders are appointed for each Sunday, and these are responsible for leadership of the topic, conduct of the music, and secretarial work respectively. Commencing the first Sunday in July with "Patriotic Day," the other themes were: "Church History, Bird Day, State History, Boys' Day, Sunday School History, Missionary Day, Primary Day, Flower Day,

Girls' Day, Music Day, Cradle Roll Day, Harvest Day, Rally Day." The attendance has exceeded all expectations, averaging about one hundred. Some who had never attended the regular sessions of the school became interested, and in addition to the good results of the summer session, when the autumn came, the entire school reassembled for the regular church year, feeling the benefit of the special effort.

Another interesting feature of the activities of this Church School is the part it has had in the Normal Training School for the Church School workers of the entire city. The secretary of this training school is the superintendent of our Plymouth Congregational school, and the city institution is largely the result of his efforts. This Normal Training School meets every week from November to March, closing with a Commencement dinner and Rally. It meets in the auditorium of the Y. M. C. A. and stands for a real Educational Movement along Religious lines. Commencing with a forty-five minute lecture to a group meeting of all departments, there follows a fifteen minute devotional service, and this in turn is followed by forty-five minute conferences in the separate groups—Elementary, Secondary, Adults and Administrative. The General Lecture Course has included the following subjects: "Child Psychology; Geography of the Bible Lands; The Sociology of the Bible; General Psychology as Applied to Teaching; The Bible as Literature; Historical Setting of Old and New Testaments; Religious Teachings of the Old Testament; Twentieth Century Social Service in the Light of Christ's Teachings; The Place of Paul in the Development of the Christian Religion; War Time Activities of the Sunday School."

Our Plymouth Church School has made important use of the Tercenary Chart literature; uses the duplex envelope system, and has met all of the requirements of the denominational standard.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

COMPARATIVE STATEMENT OF CURRENT RECEIPTS BOARD OF MINISTERIAL RELIEF

For the five months ending May 31, 1917 and 1918.

	Churches	Women's Societies	Sunday Schools Y.P. & C.E.S. & Conferences	Associations	State Societies	Individuals	Income from Endowment	TOTAL
1917 . . .	\$8,361.72	\$1,349.09	\$258.95	\$353.83	\$4,061.63	\$2,014.61	\$16,872.66	\$33,302.49
1918 . . .	8,090.34	1,293.72	489.20	541.94	4,916.04	2,245.56	24,095.00	41,671.86
Increase			\$180.31	\$188.11	\$914.41	\$230.95	\$7,222.34	\$8,369.37
Decrease	\$261.38	\$55.37						

Note.—Donations, Conditional Gifts and Legacies received for the permanent Endowment during the five months ending May 31, 1918—\$6,947.14.

ENDANGERING THE WORK

The Board of Relief is confronted with two impressions more or less extended, which may do it great harm in these times of stress and trial.

One is, that it has recently had a remarkable growth in its permanent funds and that the income from these investments together with the usual annual receipts under the apportionment, will meet all obligations.

The other is, that in view of these war times, the great cost of living, the appeals for war work such as the Red Cross, the Y. M. C. A., the Y. W. C. A., Liberty Bonds, etc., our people will excuse themselves from contributing to the funds which help to clothe, shelter and feed the faltering and way-worn veterans of the Cross.

These are real menaces to the hearty and generous support of this all important work, just at the present time.

There are several things which ought to be said. Here are some of them.

While it is true that the permanent funds have been increased in the

two years past, they are still distressingly insufficient.

Then the very conditions which have made it harder than usual for us to keep up our benevolences and give as heretofore, have been especially oppressive upon the old ministers and the widows of ministers. With their very limited means, the high cost of food and all other essentials of life have created for them a real tragedy. Too old to earn, too weak to go without food, too ill to be left without medical aid, these dear people constitute a more urgent appeal than ever before. Instead of cutting down their pensions, we should increase them.

These same conditions have increased the number of applicants to the Board for assistance. Those already on the Board need more. Those who have up to the present managed to take care of themselves, now find that they cannot do it alone. So it comes, that the demands upon the Board have greatly increased. This increased demand is out of all proportion to the increased resources.

But the Board has a hitherto unknown call for co-operation. The

last Council, in view of the right of way; which must be given to the Pilgrim Memorial Fund, and the growing development of the Annuity Fund, instructed the Board, under the advisement of the Directors, to pay over to the Annuity Fund, for the present, 50 per cent of the undesignated donations to the Board of Relief. This is a very wise and important action. When the Pilgrim Fund is secured, its income will be wholly for annuities, under the operation of the present and the proposed expanded plan for annuities. Then the Annuity Department will not need to share in the Relief Receipts. At present, however, the Annuity Plan is materially aiding the work of Relief. It is doing its share in providing for the disabled ministers and ministers' widows. This work will gradually increase. Within the next two years some of the members of the Annuity Fund will become old age annuitants, and to that

degree, annuities will relieve the burden upon Relief. It is therefore proper that just now the Council's instruction should be carried out. In doing so, however, the immediately available receipts for current relief must bear a double burden. Hence the Board needs increased donations. To curtail them would be a calamity.

So we plead for the maintenance and the increase of offerings for this Board. We ask all those who have hitherto given, individually and directly to the Board, in the mid-summer campaign and through the year, to maintain, and if possible, increase their gifts for the comfort and care of the ministers of Christ, "who have fought the good fight and kept the faith," during the past fifty years. Now they are old and can no longer prosecute their labors. We would stay by them in loving service, to add to their comfort, to cheer their hearts and make their exit from life indeed "a glorious adventure."



It is not intended that this appeal shall, in the remotest degree, affect our generous and whole hearted support of the urgent claims laid upon us all by the war. Our response to these claims should be generous to the very last degree. This we ought to do. But ought we to leave undone our duty to the aged and incapacitated minister or his widow? We all recognize this duty as imperative. In these times we must give to the limit of our ability. We must take care of the things most vital first. Among these is the very life of our country and the principles of liberty and righteousness. Alongside of these are the claims of the helpless, the feeble, the aged. These may be ignored by the cruel hand of war, by the iron heel of the invader, and the militarist, but they cannot be ignored by the Christian, by the soul that has experienced the melting influence of the supreme sacrifice of Jesus Christ.

Nor is this appeal intended to interfere with the promotion of the Pilgrim Memorial Fund, the fifth and vitally fundamental feature of the Tercentenary program as approved by the National Council. The Pilgrim Memorial Fund is an act of justice on the part of churches, long delayed, but now everywhere approved in our denomination. It is urgent, and not one of those obligations that can be sidetracked and left for a more convenient season. It belongs to the progress of the age, the growth of our church, and has a claim which we no longer dare postpone.

Never in the history of our nation was there more money in circulation, better wages and so much work for all, as just now. This is the time to promote the good, for evil is everywhere trying to take advantage of these times.

The Sabbath is assaulted under most specious devices. Immorality

and other evils have tried to stalk under the guise of patriotism. The servants of satan have tried to parade in the livery of the Church. But we all rejoice that the Church has revealed her vitality and risen to the demands of the hour with remarkable force. The Church is behind our government, army and navy, with a zeal and courage which has won the admiration and support of

the whole world. Christianity has taken on a new vitality and her ministers a new consecration. The spirit of sacrifice and self-denial which Christ revealed is finding new expression in the attitude of his followers and in the very lead are to be found the ministers of the Gospel. They must be sustained and those falling out because of age and infirmity must not be left to perish.



A MISUNDERSTANDING CORRECTED

One of the good friends of the work of this Board, and an annual subscriber, in sending in the money to pay her subscription, wrote that she was sorry she had made a pledge, "for I think men at 65 years of age should be in their prime and should labor with their hands, if they are not able to preach, like Saint Paul who made tents, and especially in war times when labor is so scarce and it is almost impossible to obtain help. I am some over 65 myself and have to do many things I never expected to, as, for example, helping on the farm. I may not be able to add my mite another year, as there are other calls for help that are more needed."

In reply to this statement we are glad of the opportunity to remove what is evidently a misunderstanding. One of the things which has appealed to our admiration for the aged ministers and their widows, has been their engagement in all forms of manual labor open to them, when retired from the active duties of the ministry and the manse. We know of one who drove the delivery wagon for the miller and lifted heavy bags of grain and flour. Another who ran an elevator in a factory. Another who became a District Telegraph Messenger. We have known many who worked on farms, who made their own gardens and some who

took in washing. We have never yet known one who was an idler or who was lazy.

But the fact is, most of them are not able, because of extreme age or physical infirmity, to labor with their hands.

We have just returned from the west, where we had the opportunity of calling upon a number of those who receive the affectionate assistance of this Board. We found that there were two classes—some able to help themselves, and who were doing everything they could and in most cases far more than they ought to do—others who were too aged and feeble to do any manual labor. One was a nonagenarian. Several were octogenarians. Several were too feeble to more than walk across their rooms. Some were confined to their beds. Two were victims of crippling rheumatism and could only get about by using crutches. One was nearly blind, could see neither to read nor write. The most outstanding fact of all, was that each one was doing what he could to earn a little to add to the shockingly insufficient allowance which he received from the denomination which accepted his services through all the years of his vigor and paid him a pitifully small salary. The Board of Relief is helping to provide only for those veterans who cannot wholly provide for themselves.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

NEW PLANS FOR CHRISTIAN CONQUEST

Under the above heading, the Connecticut Union sends out the following notice of the Missionary Institutes planned for the coming fall.

This is a practical method for training leaders, imparting missionary knowledge and kindling enthusiasm. Would it not be well for other Unions to make a note of this, and at some convenient date arrange for similar Institutes? These might be held in place of Association meetings, perhaps several Association meetings. The general plan is easily modified to meet local conditions:

New Plans for Christian Conquest.

The "Conquest Program" has put up a challenge to all our women, and, in order to make its message practical, the Schools of Missions in Hartford and New Haven have offered their splendid equipment to co-operate with the Woman's Home Missionary Union, and the Connecticut Branches of the Woman's Board of Missions in arranging for Missionary Institutes to be held October 8th, 9th and 10th, in each of those cities.

To aid in "Conquest by Intelligence" the mission study books, "The Working Women of the Orient" and "The Path of Labor," will be taught by Dr. E. W. Capen

and Professor C. M. Geer in Hartford and Dr. Harlan P. Beach and Professor William T. Bailey in New Haven. To aid in "Conquest by Influence" it is planned to have addresses by Dr. A. J. W. Myers, Dr. Saylor, Dean Brown, Dr. Beard and others. Conferences and discussions will be held for practical consideration of "Conquest" by Money and by Prayer.

This is a wonderful opportunity, and it is hoped that delegates from every part of the State will register for either one or the other Institute, and that a large proportion of these delegates will go back to their communities prepared to lead groups of women in the study of the books, better methods, and to a wider vision.

There will be no expenses in connection with the Institutes, except those of travel. Those who come from a distance that makes it impossible to go back and forth will be provided for in Hartford and New Haven. We want bright enthusiastic people who will be prepared not simply to listen, but to carry back the knowledge and inspiration they will gain. MRS. WILLISTON WALKER,

President of the Congregational Home Missionary Union of Connecticut,
281 Edwards St., New Haven, Conn.



TOPIC FOR SEPTEMBER, 1918. CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

Guide Posts Along the Way.

(Methods of Work)

- 1 Hymn:—"I love Thy Kingdom, Lord"
- 2 Scripture:
- 3 Prayer:
- 4 I."Our" Home Missionary Union

Its officers

Its executive committee

Its constitution

Its public meetings.

Prayer for those bearing the responsibility for the state organization.

III. The Auxiliaries

How many? Of what type? Group meetings. A comparison of methods will be helpful. A policy covering two or more years, carefully worked

out and faithfully applied, will do wonders.

III. The Treasury:

How supplied? Pledge system. Special gifts.

Prayer for the treasury; for the spirit of stewardship; for the loving giver.

IV. The Educational Program.

Study classes; auxiliary programs; written papers as compared with prepared talks. use of outside speakers; use of material.

Prayer for all those who prepare programs, for all speakers and traveling missionaries.

References:

The King's Business, (Raymond,) Women's Organizations (National Council; Leavening the Nation) chapter on Women's Work.

Annual reports of your State Union, year books of auxiliaries.

These suggested studies of our home auxiliary and Union are intended to call forth thought and discussion as to the type and activity of these organizations. A better understanding of these things will surely bring increased interest and support; help to strengthen weak places and develop a feeling of responsibility.

5. Hymn: Go, labor on."

Department of Young People's and Children's Work

One of the most important factors in the successful prosecution of our work for young people is a knowledge of how other workers are meeting and solving problems common to us all. It is for this reason that this month the Young People's Department is given over to a series of greetings from some of our Union Secretaries of Young People's work. Later we hope to hear from others, until, through confidences exchanged and suggestions made, we may come to realize that we are members of one great family, working together for one common cause.

For Get-Acquainted Y. P. Department In American Missionary.

For "Florida and the South-East" Association a Young Peoples' Department was started, April, 1917, at the State C. E. Convention. A Committee of three was chosen to plan for twelve C. E. topics, to make the missionary meetings thus carried out of real value to the young people and mission work they should do. Grace A. Townsend, of Interlachen, was chosen secretary, and State Supt. Dr. George B. Waldron, of Tampa, General Supervisor. A pledge of \$250 was made; and at the business meeting, April, 1918, it was found that in spite of war times and the gifts to the interdenominational cause, over \$214 has gone through denominational mission channels from fourteen of our approximately twenty senior societies. This inspired us to pledge \$300 for the coming year, with a live State Committee to push things, and Dr. Waldron and the Department Secretary to continue helping wherever they can.

The six C. E. mission topics of 1918, and Mission Classes are to receive attention, and our pledge money divided as last year, for the support of Miss Grace Brock in China, the East Coast "Florida

Gospel Navy," and the Cuban school and church of West Tampa. The rest of the gift money is divided between the Ministerial Relief Fund, the Church Building Society, and either or both schools, Rollins College, Winter Park and the Theological Seminary of Atlanta. All money goes to the State Treasurer of the Woman's Boards, Mrs. George B. Waldron, of Tampa, who passes it on to the causes designated by those giving it.

I should be glad to hear personally from other Department Secretaries.

GRACE A. TOWNSEND,

Interlachen, Florida.

The Pilgrim League of State of New York

The New York Woman's Home Missionary Union enrolls its "auxiliaries of Young People's Societies, Mission Bands, Sunday schools, etc.," under the title of the Pilgrim League. The League aims to cultivate the spirit of loyalty to our Lord and Master, Jesus Christ; an intelligent knowledge of missions through mission study; and the habit of systematic benevolences in behalf of Congregational missions. The following paragraph from the Annual Report of the Secretary is the greeting from the Young People of New York:

The morning stars on our service flags swaying in the free air of America, bear mute witness that many of our best and bravest are "over there" but although our ranks are thinner, our Pilgrim League has "figuratively" at least "gone over the top." The financial aim was \$2000. Our treasurer has received \$2,485. The spirit of loyalty to the Denominational task which we are trying to inspire has here found happy expression. Twenty-three new auxiliaries added this year.

MRS. J. J. PEARSALL, Secretary,
114 Fenimore St., Brooklyn, N. Y.

From Southern California.

"Knowing, giving, serving" — a three-fold plan of efficiency has been adopted by the Missionary Education Committee and formally ratified by the General Conference at its recent Annual Meeting.

As the name indicates, the Missionary Education Committee is responsible for the instruction of young people along missionary lines. It consists of one member from the Conference and from The Women's Home and Foreign Boards, the Superintendents of Children's Work, the Young Women's Superintendent and the Christian Endeavor Superintendent.

Before the Tercentenary Plan was produced, Sunday school work in Southern California had been organized along similar lines and naturally made quick response to the splendid National Program. Every Sunday School Missionary Superintendent receives an inspirational letter each month from the Children's Superintendent.

The Young Women's Superintendent devotes her entire attention to both Home and Foreign interests in the young Women's organizations, while the Christian Endeavor Superintendent keeps in touch with the Societies by a letter and material for the programs of each Christian Endeavor Missionary meeting during the year.

Thus, in the various departments the Committee presents a unified program for missionary education, in close co-operation with the State Conference, with the definite purpose of creating denominational loyalty. This year specific missionary objects are to be suggested, that the young people will make an increasing financial response to denominational benevolences.

MRS. E. JUDSON BROWN,
Sup't for Missions in C. E. Societies.
798 Kensington Road.
Los Angeles, Cal.

Young People's Work In Vermont, 1917-1918.

A survey of the Y. P.'s Work for 1917-18 shows that something has been attempted and some things actually done.

Your secretary began this, her first year of service, with the wish and the confident determination to find some way to ally her work with the missionary efforts of the Y. P. S. C. E., seemingly a perfectly good scheme, but one that has not yet been worked to the limit, partly because the work loomed large for a beginner, and partly because the State C. E. Union has been rather dormant,

since the paralysis situation last year did not allow of conventions and since so many of the strong leaders in the work have gone to war.

While we have lost in number of members I am not willing to think that it betokens anything more serious than possible revision of rolls, failure to report, etc. Judging from my past year's experience the latter reason seems quite probable. Our financial report does not by any means show all that the Y. P. have given, for many tell of answering other calls than ours giving freely of time and money to such worthy objects as Armenian and Syrian relief, Dr. Grenfell's work, and Y. M. C. A. army funds,

An effort, not always successful, has been made to induce the Y. P. to let their denominational gifts go forward via our W. H. M. U. Many have seemed to fear that by this means they would be defrauded of credit on church apportionment.

Many have said "We are sorry that we cannot this year do quite as much as usual nor give time, because the great job seems to be to "Win the War." The war is on—and must be won. While this is going on we must also accept the challenge of keeping up the standard, the morale, of our Y. P. organization, making them worthy to hope that when this struggle shall end, much of the enthusiasm and ability generated by the present critical needs may continue and help to turn the whole of the great church and missionary machine.

MARY L. WHEELER,
Y. P. Secretary,
Barton, Vermont.

Pointers And Reminders.

Do you know about the Puritan Girls of Indiana? If not, find out about them from Miss Alma Sickler, 220 East-11th St., Indianapolis, Ind. It will be worth your while.

Have you seen the new text books for 1918-1919? "The Path of Labor" and "Jack-of-All-Trades?" If you have not, send for copies and get acquainted with them.

The two new leaflets, The Tercentenary Chart for the Sunday School and Young People and the Pilgrim Tercentenary, are most suggestive. Send to us for copies of them.

Remember the Here and There Stories. You will find them most helpful in children's work.

When did your Society last pack a missionary box? It is a splendid way of interesting young people in missionary work.

ACKNOWLEDGMENTS OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for May, 1918

The Daniel Hand Educational Fund for Colored People

Income for May from Investments	\$ 4,727.81
Previously acknowledged	41,296.61
	<hr/> \$46,024.42

Current Receipts

MAINE—\$295.53.

Bar Harbor: Ch., 9.50. East Baldwin: S. S., 2. Hallowell: Old South Ch., 3. Harrison: Missionary Soc., bbl. goods for Athens, Ala. Kennebunkport: South Ch., 3.50. Machias: Missionary Soc., bbl. goods for Athens, Ala. Orland: Ch., 30. Portland: State St. Ch., W. H. M. U., for Athens, Ala., 5; West Parish, Finnish Ch., 1. Waterville: Cong'l College Girl's S. S. Class for Thomasville, Ga., 5. Westbrook: Ch., 8.40.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer. Auburn: Sixth St. S. S., 5.36. Augusta: S. S., 4. Bangor: Hammond St., 5.86. Bingham: P. S. S., 2.55. Bristol: S. S., 80c. Calais: 50. Deer Isle: First S. S., 2. Durham: 1.50. Farmington: 1.70. Harrison: S. S., 3. Jonesport: S. S., 3.30. Kennebunk: P. S. S., 2.50. Lewiston: Pine St., 15. Litchfield: S. S., 2. Mexico: S. S., 1.25. Millinocket: I. Millinocket: S. S., 2.86. Newcastle: Second, 20. No. Bridgton: S. S., 6. Norridgewock: S. S., 1.35. Portland: St. Lawrence, P. S. S., 4; State St., P. S. S., 16.25; Williston S. S., 23.13; Woodfords, J. C. E., 5; Woodfords, P. S. S., 5.76. Richmond: 1. Rockland: S. S., for Ballard Normal School, 12.50. Saco: First, 4.25. Sanford: North, P. S. S., 2.75. So. Berwick: P. S. S., 1.20. So. Bridgton: S. S., 3. So. Gardiner: S. S., 3.20. So. Paris: J. C. E., for Trinity School, 5. Steuben: J. C. E., for American Highlanders, 1.50. Whitneyville: S. S., 2.29. York: First S. S., 2.15. York Beach: S. S., 3.12. Total, \$228.13.

NEW HAMPSHIRE—\$1,502.76.

(Donations 552.76, Legacy 950.00)

Andover: (Center) Ch., 1. Canterbury: Ch., 6. Derry Village: Central Ch., 22.92. East Derry: First Ch., 3. Gilmanton: First Ch., 2.05. Keene: Court St. Ch., 56; First Ch., Men's Club, for equipment of Humacao Hospital, Porto Rico, 10. Littleton: Ch., 20.21. Portsmouth: Rogers Missy Circle, 10. Sanbornton: Ch., 23.86. Wolfboro: S. S., Lincoln Mem., 3; Fannie M. Newell Missionary Soc., 10.

The New Hampshire Female Cent Institution and Home Missionary Union, Miss Annie A. McFarland, Treas. Bethlehem: 88c. Boscawen: 2.86. Brookline: 2.09. Chichester: 1.98. Concord: First Ch., 10.11. South Ch., 10.07. Deerfield: 2. Derry Village: 7.03. East Andover: 1.82. East Concord: 1.83. East Derry: 1.60. Epsom: 1.95. Exeter: First Ch., 5.85! Phillips, 4.40. Farmington: 5.50. Franklin: 9.90. Gilmanton: 1.21. Gilsom: 5. Goffstown: 8.05. Greenland: 1.64. Hampstead: 4.07. Hanover: Ch. of Christ at Dartmouth College, 8.80. Henniker: 3.85. Hinsdale: 6.65. Hollis: 2.97. Jaffrey: 2.64. Keene: Court St. Ch., 10. Laconia: 2.97. Littleton: 8.69. Lyme: 4.56. Manchester: First, 6.60; Franklin St., 34.32. Marlboro: 3.01. Mason:

92c. Meredith: 1.14. Mont Vernon: 92c. Nashua: First Ch., 11.68; Pilgrim 4.12. New Boston: 1.98. Newfields: 1.10. Newpore: 4.62. North Hampton: 3.56. Pembroke: 1.95. Peterboro: 3.61. Pittsfield: 4.03. Plymouth: 5.50. Portsmouth: North Ch., 6.60. Rye: 5.84. Sanbornton: 9.68. Somersworth: 3.30. Wakefield: 1.76. West Concord: 13.55. West Lebanon: 2.48. Wolfeboro: 1.48. Undesignated Funds, 110. Total, \$384.72.

Legacy.

Manchester: Mary A. D. Allison, by Elizabeth A. Stark, Exec. (1,000 less tax 50.) 950.

VERMONT—\$108.63.

Bennington: Second Ch., 27.75. Hinesburg: Ch., 13.63. Lyndonville: Ch., 57.75. Middlebury: Ch., bbl. goods for Dorchester Academy, Milton: Ch., 6. Randolph: Ch., box goods for Dorchester Academy. Worcester: Ch., 3.50.

MASSACHUSETTS—\$4,464.36.

(Donations 2,141.92, Legacies 2,322.44)

Abington: First Ch., for Chandler Normal School, 5. Ballardvale: Union Ch., 26.59; Union Ch., C. E. Soc., 4. Becket Center: First S. S., Lincoln Mem., 2.18. Bernardston: Goodale Memorial United Ch., 12.06. Boston: C. B. B., for Talladega College, 50; Rev. F. E. C., for Hospital, Humacao, Porto Rico, 5; H. F., 100; Mrs. H. J. P., for Talladega College, 25. Brighton: Ch., 17.30. Dorchester: Harvard Ch., 50c. Roxbury: Immanuel-Walnut Ave. S. S., 21.97. Brookline: Harvard Ch., Young Ladies Foreign Missy Dept., 10. Cambridge: First Ch., 250. Cohasset: Second Ch., 2.98. Colerain: Ch., 13. Concord: Ch., 28.84. Dedham: S. S., 7.91. East Northfield: Trin. S. S., 9.46. Edgartown: S. S., 3. Everett: First Ch., 36.98. Fall River: Mrs. H. B., for Talladega College, 10. Framingham: Grace Ch., 31.09. Framingham Center: Lokinson Club, box goods for Marion, Ala. Hardwick: Ch., 11. Harvard: Evan. Ch., 6.35. Haverhill: Riverside Memorial S. S., 2. Heath: Union Evan. Ch., 9. Hyde Park: First Ch., 66. Lanesboro: Ch., 2.03. Lowell: Highland Ch., 15; "A Friend," 75. Lynnfield Center: Ch., 1.10. Manchester: Ch., 16.55; C. E. Soc., for Pleasant Hill, Tenn., 5. Marion: John Pitcher Fund, 30.76. Medway Village: S. S., 2. Merrimack: First Ch., 5.63. Millis: Ch. of Christ, 15. New Bedford: North Ch., Around the World Club, for Grand View, Tenn., 5. Northampton: "M. C." 5; Miss E. W. F., for Gregory Institute, 10. Northbridge: Rockdale, C. E. Soc., 5. Norwood: S. S., 9.19. Reading: First Ch., 36.07. Rowley: Helen Noyes Mission Band, Curtains for Lincoln Academy, Salem: Miss C. A. L., 50c. Sharon: First Ch., 19.80. Shelburne Falls: Ch., 50. Somerville: Prospect Hill Ch., 6.92. So. Framingham: "Cheerful Helper," for Oriental Missions, 5. South Weymouth: Union Ch., 28.10. Spencer: First Ch., 45.95.

Springfield: First Ch., for Straight College, 7. **Sheffield:** C. E. Soc., 2. **Watertown:** Phillips Ch., 143. **West Brookfield:** 5.11. **West Medway:** C. E. Soc., box goods for Marion, Ala. **West Newbury:** First Ch., 6. **Westport:** Ch. and S. S., 5. **Winchendon:** Worcester, North Association, 3. **Winchester:** Second Ch., 5.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treasurer. W. H. M. A., for salaries, 754. **Haverhill:** Aux., in Center Ch., for Piedmont College, 50. Total 804.

Legacies.

Concord: Maria E. Ames, by Elihu G. Loomis, Exec., 124. **Revere:** Letitia Adams Rea, 1,198.44. **Randolph:** Abby Wales Turner, 1,000.00.

RHODE ISLAND—\$81.65.

Central Falls: Ch., 26.65. **Pawtucket:** J. J., for Talladega College, 20. **Providence:** Daughters of the Covenant, for Thomasville, Ga., 5; Mrs. H. E. A. B., for Talladega College, 10; F. R. La B., for Thomasville, Ga., 5; A. W. C., for Talladega College, 10; A. W. F., for Talladega College, 5.

CENTRAL DISTRICT.

CONNECTICUT—\$1,328.27.

Bridgeport: United Church, Homeland Soc., box goods for Lincoln Academy. **Buckingham:** Ch., 4. **Enfield:** First S. S., 4.63. **Glastonbury:** S. H. W., for Talladega College, 20. **Hartford:** First Ch. of Christ, 180.14. **Higganum:** Ch., 5. **Ivoryton:** Ch., 37.19. **Middletown:** A. R. C., for Talladega College, 100. **Milford:** A. B. C., for Talladega College, 15. **Montville:** Raymond Hill Ch., two boxes goods for Athens, Ala. **New Hartford:** North Ch., 17.79. **New Haven:** Center Ch., 266; United S. S., 5; W. R. D., 5; H. W. F., 75; Mrs. G. T. E., 5; G. F. E., 5 for Talladega College. **New London:** Second Ch., 54.64; C. P. C., post cards for Athens, Ala.; Mrs. D., box goods for Athens, Ala. **New Preston:** Ch., 35. **Norwich:** Greenville Ch., 16. **Plantsville:** Ladies' Aid Soc. for Chandler School, 10. **Prospect:** Ch., 5.50. **Roxbury:** Ch., 5. **Shelton:** E. J. B., for Chandler School, 5. **South Norwalk:** S. S., 3.66. **South Windsor:** Second Ch., 11.35. **Taftville:** G. H. Y., for Chandler School, 10. **Talcottville:** Mrs. R. T., for Talladega College, 10. **Watertown:** First Ch., 46.87; F. W. J., for Tougaloo College, 20; J. B. W., for Chandler School, 20. **West Cornwall:** L. M. S., two bbls. goods for Marion, Ala. **Willington:** Ch., 7.

Woman's Cong'l Home Missionary Union of Connecticut, Mrs. George Dahl, Treasurer. **Ansonia:** German, 2. **Derby:** Second, 5. **Fairfield:** Greenfield Hill, 5. **Hartford:** First, 50; Immanuel, 75. **Hebron:** 8. **Meriden:** Center Ch., Dr. and Mrs. F. P. G., for Talladega College, 10. **Middlefield:** 3. **Middletown:** North, 15; South, 25. **New Britain:** South, 38.50; South Ch., for Joseph K. Brick School, 25. **North Greenwich:** 5. **Simsbury:** 15. **Waterbury:** Second, 25. **Wethersfield:** 10. **Willimantic:** 7. Total, 323.50.

NEW YORK—2,249.55.

(Donations 1,748.88, Legacy 500.67)

Binghamton: Plymouth S. S., 3. **Bridge-water:** Ch., 20.35. **Brooklyn:** Central Ch., W. H. M. and Ben. Soc., bbl. goods for Marion, Ala.; Clinton Ave. Ch., Woman's League, for Marion, Ala., 15; Ch. of the Pilgrims, 125.74; Plymouth Ch., 154.02; S. B., 2; S. E. B., 10 for Talladega Col.; Home Dept. for Marion, Ala., 8.25. **Canandaigua:** Miss A. P. G., for Talladega College, 5. **Elmyra:** Mrs. M. P., for Rio Grande Industrial School, 25. Miss M. T., for Rio Grande Industrial School, 10. **Franklin:** Miss J. A. R., 1; J. E. W., 1, for Tougaloo College. **Fulton:** Ch., 6. **Greene:** First Ch., 14.50.

Homer: E. G. R., for Talladega College, 150. **Honeoye:** Ch., 1.58; Burns S. S. Class, 2.33. **Ithaca:** First Ch., 29.46. **Kiantone:** Ch., 2.51. **Lake View:** Ch., 4.07. **Mount Vernon:** First Ch., 30. **New York:** J. F. A., for Thomasville, Ga., 50; Miss D. E. E., for Moorhead, Miss., 25; H. P. W., for Thomasville, Ga., 200; "A Friend," for Marion, Ala., 75. **Oriskany Falls:** Miss M. E. W., for Joppa, Ala., 8. **Poughkeepsie:** First Ch., 38; G. D., for Tougaloo College, 10. **Walton:** Women's Missionary Union of First Ch., bbl. goods for Brick School, N. C. **West Bloomfield:** Ch., 7.75.

Woman's Home Missionary Union of New York, Mrs. W. A. Kirkwood, Treas. **Albany:** W. M., 25; K. D., 15; C. E., 10; K. Sons, 5.25; C. R., 2.50; Primary, 2. **Aquebogue:** S. S., 1. **Baiting Hollow:** W. M., 5. **Brooklyn:** Lewis Ave., A. K. C., 10; Lewis Ave., A. K. C., for part Scholarship at Piedmont College, 10; Ch. of the Pilgrims W. G., for S. A. Fisk University, 5; Puritan, Mother's C., 5; Faith C., 5; Puritan, S. S., 10; D. of C., 10; Inter. Dept., 5, for S. A. at Fisk University; South L. B., for "Guarantee Fund at Fisk," 50; Tompkins Ave. W. U. for Scholarship at Piedmont College, 50. **Buffalo:** First, W. B. C., 20. **Candor:** S. S., 15; C. E., 10, for S. A. at Piedmont College. **Cincinnati:** W. M., 5.13. **Cortland:** First W. M., 25. **Dennsboro:** W. M., 3. **Elbridge:** M. C., 5. **Elmira:** St. Luke S. S., 4.89. **Flushing:** First, W. S., for bed in Hospital at Humacao, Porto Rico, in memory of Mrs. J. D. Dougall, 50; A. M. C., 15. **Groton:** W. M., 20. **Henrietta:** W. M., 13.50. **Lockport:** First S. S., for S. A. at Piedmont College, 10. **Mt. Vernon:** First Ch. W. G., 20. **Orwell:** W. M., 5.50. **Oswego:** W. M., 25. **Patchogue:** C. R., 3. **Poughkeepsie:** W. M., 10.75. **Reed Corners:** S. S., 5. **Riverhead:** Sound Ave., W. M., 2.30; Sound Ave., M. S., for Scholarship at Fisk University, 50. **Sayville:** W. M., 5. **Scarsdale:** S. S., 15.50. **Seneca Falls:** W. M., 5. **Syracuse:** Danforth, L. U., 3.50; Geddes, W. G., 36; Good Will, S. S., 12; Pilgrim, L. A., 4; Plymouth, W. G., 65. **Ticonderoga:** W. M., 5. **Utica:** Plymouth Sunshine, for Grand View, 3. **Watertown:** P. A., 6.50. **West Groton:** W. M., 10. Total 714.32.

Legacy

Lowville: C. C. La Warne, 500.67.

NEW JERSEY—\$232.00.

Grantwood: Ch., 15. **Newark:** First Jubel Mm. Ch., 25. **Short Hills:** Mrs. S. H. H., for Moorhead, Miss., 10. **Unionville:** Ch., 2. **Upper Montclair:** Christian Union Ch., 175. **Christian Union Ch.,** W. M. Soc., for equipment of Humacao Hospital, Porto Rico, 5.

PENNSYLVANIA—\$5.00.

Ridgway: Miss I. E. W., 5.

INTERIOR DISTRICT.

OHIO—\$1,110.58.

Akron: W. M. Soc., for Chandler School, 10. **Amherst:** Second Ch., 6. **Ashtabula:** First Ch., 8.50. **Brookfield:** Ch., 45c; S. S., 1.15. **Cincinnati:** Lawrence St. Ch., 6.80; Walnut Hills Ch., 30. **Cleveland:** Collinwood, Ch., 11; East View S. S., 1.50; Euclid Ave. S. S., 25; Emmanuel Ch., 5; Glenville Ch., S. S., 4.35; Grace Ch., 2.20; Park Ch., 12; Trinity Ch., 8.90 (1 of which for Alaska Mission) I. B. Club, for Marion, Ala., 1.50; I. J., for Tougaloo College, 10. **Cuyahoga Falls:** Ch., 5.45. **East Cleveland:** East Ch., 6.85. **Elyria:** First Ch., 101.86. **Geneva:** Ch., 10.60. **Lenox:** Ch., 2.50. **Lima:** Ch., 6.05. **Lodi:** Ch., 4.25. **Lucas:** Ladies' Aid Soc., box goods for Lincoln Academy. **Madison:** Ch., 8.05. **Mt. Vernon:** Ch., 20.80. **Oberlin:** First Ch., 59.40; Second, Ch., 56.14; Mrs. J. E. S., for Tougaloo College, 25. **Painesville:** Ch., 12.75; Miss M. M., for Tougaloo College, 20. **Ridgeville Corners:** Ch., 60c. **Shandon:** Ch., 31. **To-**

Iledo: Washington St. Ch., 12.65. Twinsburg: Ch., 15; S. S., 2.60.

Woman's Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treasurer. **Amherst**: Second Ch., 4.60. **Ashtabula**: W. G., 9.89. **Atwater**: M. S., 3.22. **Bellevue**: L. U., for support of Nurse in Porto Rico, 12.50; S. S., for Library, Albuquerque, 2. **Belpre**: W. M. S., 2.76. **Berlin Heights**: M. S., 1.50. **Burton**: W. S., 1.15. **Chagrin Falls**: W. M. S., 99c; C. E., 46c. **Cincinnati**: Plymouth, P. L. G., 3.45. **Claridon**: W. S., 2.76. **Cleveland**: Euclid, W. M. A., 28.75; Y. L., 5.75; First, W. A., 7.36; Glenville, M. S., 1.15; Grace, W. S., 1.22; North, C. B., 1.15; Pilgrim, P. W., 17.25. **Columbus**: First W. G., 46; Plymouth, L. S., 4.14; South Ch., 1.30. **Conneaut**: W. H. M. S., 1.71. **Cuyahoga Falls**: L. M. S., 3.74. **East Cleveland**: Calvary, Ch., 1.15; C. E., 29c; S. S., 35c; M. B., 12c; East, W. A., 4.95; S. S., 1.15. **Fairport**: Ch., 1.15. **Florence**: M. S., 1.15. **Fredericksburg**: W. S., 2.76. **Geneva**: Y. P. S., for Nurse, Humacao, Porto Rico, 5. **Huntsburg**: L. A. S., 5.75; S. S., 46c. **Jefferson**: W. S., 2.45; S. S., 11.23 (5 of which for Nurse at Humacao Hospital). **Kent**: W. S., 3.91. **Lakewood**: L. G., 2.30. **Lorain**: First, W. A., 1.15; S. S., 5.75; Second, L. A., 1.31; S. S., 23c. **Madison**: W. S., 6.33; S. S., 1.15; Y. L., 58c. **Mallett Creek**: L. M. S., 1.38. **Mansfield**: First, W. M. A., 65. **Marletta**: Oak Grove, Missionary Soc., 6.90. **Medina**: M. S., 16.50. **Newark**: Plymouth, W. A., 1.72; S. S., 92c. **New London**: W. A., 1.15. **North Fairfield**: W. A., 2.30; S. S., 1.38. **North Olmstead**: L. A., 1.32. **Norwalk**: L. U., 1.15. **Painesville**: First, W. A., 7. **Ravenna**: W. M. S., 3.45. **Rock Creek**: S. S., for Nurse in Porto Rico, 5. **Sandusky**: W. L., 4.24. **Springfield**: First W. M. S., 8.28. **Strongsville**: C. E. Soc., for Nurse in Porto Rico, 2. **Sullivan**: C. E. Soc., 2.07. **Sylvania**: L. A. S., 2.30; S. S., for S. A., 1.65; C. E. Soc., for Nurse in Porto Rico, 4. **Toledo**: First W. M. S., 116.25; C. E. Soc., 20 (15 of which for San Rafael, N. M., and 5 for Nurse in P. R.); First, S. S., for Nurse in Porto Rico, 3; S. S., Jr. Dept. for S. A., at Pleasant Hill, 10; First, S. S., Primary Dept., 2, for San Rafael, N. M.; Washington St. W. A., 35. **Vermilion**: L. M. S., 56c. **West Winfield**: M. S., 2.07. **Wellington**: W. A., 3.45. **Youngstown**: Elm St., H. & F. M. S., 2.07; Plymouth S. S., 4.60. Total, \$564.18.

MICHIGAN—\$468.64.

Armada: Ch., 9.65. **Buckley**: Ch., 2. **Chassell**: S. S., 2.50. **Clinton**: Ch., 5. **Coral**: Ch., 3.20. **Covert**: Ch., 17. **Detroit**: First Ch., Woman's Association, 2; No. Woodward Ave. Ch., for Pleasant Hill, Tenn., 1.80; No. Woodward Ave. S. S. bbl. goods for Pleasant Hill. **Hartland**: Ch., 2. **Hudson**: "Friends," for Tougaloo College, 250. **Lowell**: Ch., 2.70. **Muskegon**: First Ch., 50. **Romeo**: Ch., 8. **St. Johns**: S. S., 7.50. **Union City**: Ch., 5.29.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treasurer. **W. H. M. U. of Mich.**: for West Tampa, Fla., 100.

WESTERN DISTRICT.

ILLINOIS—\$1,927.28.

(Donations 777.28, Legacy 1,150.00)

Aurora: First Ch., 20. **Batavia**: S. S., Lincoln Mem., 3.95. **Buda**: Ch., 18.67. **Canton**: First Ch., 14.65. **Chicago**: New England Ch., package goods for Pleasant Hill, Tenn.; New First Ch., 17.68; Fourth Ch., Central Building, S. S., Lincoln Mem., 1; Pilgrim Ch., 19; Rogers Park, Ch., 50. **Elburn**: S. S., 2. **Geneseo**: Ch., 4.12. **La Moille**: Ch., 19. **Maywood**: First Ch., 20. **Oak Park**: Second, W. M. S., 1; Mrs. King's S. S. Class for Chandler School, 4. **Pekin**: S. S., Lincoln Mem., 5. **Roscoe**: Ch., 2.10. **Sen-tonville**: First S. S., Lincoln Mem., 1.84.

Western Springs: First Ch., 20. **Wilmette**: First Ch., 34.25; also two bbls. goods for Moorhead, Miss. **Winnetka**: S. S., for Tougaloo College, 25.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treasurer. **Aurora**: First, W. S., 20. **Beardstown**: Jr. C. E., 2.50. **Bluff Hall**: (near Payson) W. S., 4. **Buda**: W. S., 10. **Canton**: W. S., 2. **Chicago**: California Ave. S. S., 6.78; Fourth C. E., 1; New First, W. S., 20; New First, C. E. Soc., 2; New England, W. S., 30; Ravenswood, W. S., 20; Rogers Park, W. S., 15; Rogers Park, C. E., 3; Washington Park, W. S., 6; S. S., 2. **South Chicago**: W. S., 3. **Des Plaines**: W. S., 10. **Dover**: W. S., for W. Tampa, Fla., 10. **Dwight**: W. S., 1. **Elburn**: W. S., 3. **Elgin**: First W. S., 20. **Evanston**: First W. S., for Am. Highlanders, 19.50. **Glen Ellyn**: W. S., 5. **Gridley**: W. S., 7.25. **Harvey**: W. S., 2.40. **Hinsdale**: M. S., 2.10. **La Grange**: W. S., 50. **La Moille**: W. S., 5. **Marseilles**: W. S., 3. **Mattoon**: First W. S., 5. **Melvin**: W. S., 4. **Mo-line**: Union W. S., 1.46. **Naperville**: W. S., 5.30. **Oak Park**: First W. S., 69.25. **Ottawa**: W. S., 4. **Paxton**: W. S., 22. **Princeton**: W. S., 10. **Quincy**: W. S., 10. **Rock Falls**: W. S., 6.50. **Rollo**: W. S., 20. **Roscoe**: W. S., 4. **Shelfield**: W. S., 5. **Somanauk**: W. S., 4; S. S., 2.73. **Sterling**: W. S., 10. **Toulon**: W. S., 12.05; Jr. M. S., 2.20. **Waverly**: W. S., 3. **West Pullman**: W. S., 3. **Wyoming**: W. S., 5. Total, \$494.02.

(Legacy)

Earlville: Estate of Jacob A. Dupee, deceased, 3,250.00, (Reserve Legacy 2,100.00) 1,150.00.

IOWA—\$525.62.

Alden: Ch., 60c; S. S., 2.40. **Algona**: Ch., 8; S. S., 7. **Ames**: Ch., 16. **Belle Plaine**: Ch., 6.62. **Chester**: S. S., 1.64. **Clinton**: S. S., 3. **Davenport**: Edwards, Ch., 9.40; Personal, 5; Edwards, S. S., 4.53. **Denmark**: Ch., 2. **Dubuque**: First, 13.03. **Dunlap**: Y. P., Miss. Study Class, 15. **Eddyville**: S. S., 3.20. **Emmetsburg**: Ch., 13. **Iowa City**: Ch., 16.25. **Gilman**: Ch., 7. **McGregor**: Ch., 6. **Monona**: S. S., 2.32. **Nashua**: S. S., 5.50. **New Hampton**: First Ch., 4. **Orient**: S. S., 2. **Ottumwa**: First Ch., 12. **Osage**: Ch., 4. **Red Oak**: Ch., 5; W. M. S., 3. **Riceville**: S. S., 5. **Rockford**: S. S., 2; Ch., 5. **Tabor**: Ch., 10. **Sioux City**: Mrs. C. J. C., for freight to Pleasant Hill, 1.31. **Spencer**: S. S., 5. **Waucoma**: Ch., 5. **Webster City**: Ch., 13.

Woman's Home Missionary Union of Iowa, through Congregational Conference. **Alden**: 5. **Algona**: 4.65. **Ames**: 5.50. **Anita**: 5.70. **Atlantic**: 4.74. **Bear Grove**: 1.66. **Belle Plaine**: 7.50. **Blairsburg**: 2.50. **Cedar Rapids**: First, 15. **Centerdale**: 5. **Central City**: 5.80. **Chester**: 3.20. **Clear Lake**: 2.50. **Corning**: 4.90. **Cresco**: 6.60. **Creston**: First, 7.50, also for Beach Institute, 5; Pilgrim, 1.90. **Davenport**: Edwards, 8.01; Berea, 1.35. **Decorah**: 3.30. **Des Moines**: Greenwood, 5; North Park, 2.50; Waveland Park, 1.25. **Eldora**: M. S., 5.80; C. E., 1.65. **Emmetsburg**: 4.16. **Farmington**: 1.95. **Glenwood**: 4.12. **Grinnell**: 8.80. **Hawarden**: 4.15. **Humboldt**: S. S., 3.44; M. S., 1.95. **Jackson**: Mrs. H., 1. **McGregor**: 2.60. **Marshalltown**: 14.55. **Mitchellville**: 5. **Mount Pleasant**: 1.95. **New Hampton**: First, 1. **Olds**: 3.40. **Orient**: 2.05. **Osage**: 1. **Ottumwa**: First, 4.15; Personal, 15. **Postville**: 28.76. **Preston**: 2.50. **Red Oak**: 2.50. **Rockford**: 90c. **Rowan**: 3.65. **Salem**: S. S., 2. **Sheldon**: 15. **Sibley**: 8.75. **Sloan**: 3.90. **Spencer**: 11.65. **Stuart**: C. E., 5. **Webster**: 1.60. **Webster City**: 4.33. **Winthrop**: 7.50. Total, \$301.82.

WISCONSIN—\$145.78.

Clinton: Ch., 2.80. **Delavan**: C. E. Soc., two bbls. goods for Joppa, Ala. **Fort Atkinson**: Ch., 20. **Fulton**: Ch., 8. **Genoa**

Junction: Ch., 2.50. Lancaster: Ch., 7.50. Mineral Point: First Ch., 7.30; W. M. U., 8. Oshkosh: Plymouth Ch., 3.72. River Falls: First Ch., 23.67. Sturgeon Bay: Ch., 5; S. S., 7.04. Union Grove: Ch., 30.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treasurer. Brodhead: 1.90. Delavan: 2.25. Milwaukee: Grand Avenue, Woman's Union, 4.60; Mission Circle, 2; Plymouth, G. S. A., 2.50. Sun Prairie: 5. Waukesha: 2. Total, \$20.25.

MINNESOTA—\$324.68.

Akeley: Ch., 17c. Alexandria: Ch., 7.50. Austin: Ch., 4.66. Bemidji: S. S., 2.30. Big Lake: S. S., 2. Brainerd: First Ch., 6.25. Burtrum: Ch., 40c. Callaway: Ch., 15c; S. S., 80c. Clarissa: S. S., 3. Culdmur: Ch., 65c. Duluth: Pilgrim Ch., 19. Fairmont: Ch., 3.75. Faribault: Ch., 12.30. Glenwood: Ch., 46c. Glyndon: Ch., 86c. Graceville: Ch., 55c. Granite Falls: Ch., 2.25. Lake City: First Ch., 81c. Little Falls: First Ch., 5. Mapleton: Ch., 98c. Marietta: Ch., 55c. Medford: Ch., 52c. Minneapolis: Forest Heights, Ch., 8.80; S. S., 12.15; Linden Hills, Ch., 6.84; S. S., 1.03; Lowry Hill, Ch., 2.05; Lyndale Ch., 5; S. S., for Fort Bert-hold, 5; Lynnhurst Ch., 1.75; Open Door Ch., 2.50; Park Ave. S. S., 12.50; Pilgrim Ch., 3.06; Plymouth Ch., 42.48; also Mis-sionary Soc., bbl. goods for Pleasant Hill, Tenn.; S. S., 30; St. Louis Park, Ch., 30c; L. E. J., for Tougaloo College, 10. Nassau: Ch., 1.10. New Ulm: Ch., 6.20. Northfield: Rev. E. W. W., books for Library, Straight College. Oak Grove: Ch., 30c. Owatonna: S. S., 3.63. Pelican Rapids: Ch., 1.25. Pitts-burgh: Ch., 15c. Rochester: Ch., 21.69. St. Paul: Cyril, Ch., 40c; S. S., 12c; Olivet Ch., 10; St. Anthony Park, S. S., 5.06. Sandstone: Ch., 20c. Sleepy Eye: Ch., 1.15. Spring Valley: S. S., 5. Stewartville: S. S., 1.30. Swanville: Ch., 30c. Tintah: Ch., 40c.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treasurer. Ada: S. S., 1.27. Brainerd: Peoples, 25c. Cannon Falls: First, 36c. Cottage Grove: 72c. Duluth: Pilgrim, 2.16. Fairmont: 60c. Fergus Falls: W. S., 93c; S. S., 15c. Glen-coe: 72c. Groveland: W. Soc., 45c. Hasty: Ladies' Circle, 24c. Hawley: 18c. Hutch-ison: 1.20. Lake City: First, 20c. Little Falls: First, 16c. Marietta: 18c. Medford: 27c. Minneapolis: Fifth Ave., 1.35; Fre-mont Ave., 90c; Lyndale, 3; Linden Hills, 36c; Oak Park, 25c; Pilgrim, 98c; Ply-mouth, 14.94; Swedish Temple, 27c. Monte-video: 1.44. Northfield: 5.40. Pelican Rapids: 90c. Sauk Rapids: 60c. St. Paul: Olivet, 1.80. Sherburne: 15c. Sleepy Eye: 60c. Spring Valley: 72c. Stewartville: 60c. Wadena: 1.06. Waseca: 1.20. Win-ona: 1.50. Total, \$48.06.

MISSOURI—\$350.33.

St. Louis: Pilgrim Ch., 29.29.

Woman's Home Missionary Union of Missouri, Miss Edith M. Norton, Treasurer. Aurora: Primary S. S., 3. Joplin: First, Eliza Sellars Miss. Soc., 2.12. Kansas City: First, W. A., 38.57; S. S., 6.43; Plymouth Assoc., 10.43. Priscillas, 6.25; Ivanhoe Park, L. M. S., 4.38; Southwest Tabernacle, L. M. S., 1.25; Westminster, W. H. M. S., 43.75. Maplewood: L. M. S., 4.78; S. S., 7.90. New Cambria: S. S., 2. Old Orchard: L. M. S., 1.88. Pierce City: L. M. S., 4.01; S. S., 5. St. Joseph: First, L. M. S., 9.45; S. S., 5.94; Plymouth, L. M. S., 90c. St. Louis: Com-pton Hill, 2.07. First, L. M. S., 29.94; S. S., 2.15; First Mission Band, 3; First Lincoln Mem., for Bird's Nest Home, 5.78; Foun-tain Park, W. A., 3.12; Hyde Park, L. M. S., 2.92; Pilgrim, W. A., 71.32. Pilgrim Workers, 3.76. Springfield: First, 2.90. Webster Groves: W. A., 5. W. H. M. U. of Missouri: 31.04. Total \$321.04.

KANSAS—\$53.87.

Corn: Ch., 8. Independence: First S. S.,

7.75. Lawrence: A. A. M., for Marion, Ala., 5; Mrs. P. and Mrs. W. for Marion, Ala., 15. Muscotah: Ch., 13. Overbrook: S. S., 1.88; L. M. S., for Marion, Ala., 3.24.

NEBRASKA—\$99.25.

Avoca: Ch., 3. Blair: S. S., 5.50. Bloom-field: Ch., 10.75. Chadron: Ch., 4. Elgin: Park Ch., 5. Germantown: Union Ch., 3.75. Grand Island: Ch., 10.75. Havelock: Ch., 2.50. Howells: Ch., 4. Lincoln: Mrs. S. E. G., 5. Weeping Water: Ch., 20; F. D., 25.

NORTH DAKOTA—\$18.95.

Alamo: Ch., 1. Argusville: Ch., 1. Bar-low: S. S., 1.75. Benedict: Ch., 1.87. Daw-son: S. S., 1. Deering: S. S., 1.50. Elbo-woods: S. S., 5.83. Fingal: Ch., 2. Max: Iota Flats, Ch., 1. Parshall: Ch., 2.

SOUTH DAKOTA—\$118.96.

Elk Point: S. S., Lincoln Mem., 1. Can-ova: S. S., Lincoln Mem., 3.59. Centerville: Ch., 1. Custer: Ch., 1.08. Deadwood: Ch., 97c. Huron: Ch., 6.30. Lake Preston: Ch., 3.60. Mobridge: Ch., 1.80. Rapid City: Ch., 2.28; S. S., Lincoln Mem., 5.31. Redfield: Ch., 2.97; S. S., Lincoln Mem., 12. Spearfish: Ch., 6.24. Springfield: Ch., 8.91. Yankton: Ch., 9.

Woman's Home Missionary Union of South Dakota, Mrs. R. B. Holden, Treas-urer. Aberdeen: 1.51. Academy: Aux., 1.22. Alcester: 77c; S. S., 7.61. Armour: 90c. Athol: 50c. Belle Fourche: 87c. Canova: 1.08. Centerville: 48c. Deadwood: 64c. De Smet: L. A., 60c. Elk Point: C. E., 26c; La-dies' Union, 2.40. Erwin: 75c. Gothland: 30c. Hudson: L. A., 1.50. Huron: 2.10. Lake Preston: 60c. Loomis: 30c. Milbank: 1.26; S. S., 5. Mitchell: 2.16. Myron: 30c. Oldham: 72c. Pierre: 1.50. Rapid City: 90c. Ree Heights: 1.13. Sioux Falls: 96c. Valley Springs: 78c. Watertown: 2.29. Wessington Springs: Dorcas Soc., 2.25. Winfred: 1.80. Yankton: Thank offering, 3.72; W. S., 3.75. Total, \$52.91.

COLORADO—

Manitou: "Friend," books for Lincoln Academy.

MONTANA—\$4.00.

Red Lodge: First Ch., 2; S. S., 2.

WYOMING—\$1.95.

Cheyenne: Woman's Home & Foreign Missionary Soc., 1.95.

OKLAHOMA—\$3.80.

Drummond: Ch., 1. Waynoka: Ch., 2. Weatherford: Ch., 80c.

PACIFIC DISTRICT.

CALIFORNIA (Northern) \$368.60.

Alturas: Ch., 1.35. Berkeley: First, 64.80; North, 18.46; Bethany, 2.16. Clover-dale: Ch., 6.75. Fresno: Ch., 6.07. Grass Valley: Ch., 1.62; S. S., 1.75. Guerneville: Ch., 4.14. Kenwood: Ch., 1.52. Loomis: Ch., 3.51. Martinez: Ch., 4.59. Niles: Ch., 4.05. Oakland: Fruitvale Ave., S. S., 7.65; Olivet Ch., 87c; Pilgrim Ch., 3.59; Ply-mouth Ch., 54; Japanese Ch., 1.08. Palo Alto: Ch., 7.56. Paradise: Ch., 68c. Petal-uma: Ch., 8.21. Pittsburg: Ch., 89c. Red-wood City: Ch., 13.50. Ripon: Ch., 1; S. S., 58c. San Francisco: First Ch., 27. Bethany Ch., 1; Ocean View Ch., 1.03; S. S., 49c; Balfour, Guthrie & Co., for Oriental Mis-sions, 100. Santa Cruz: Ch., 3.32. Santa Rosa: Ch., 6.93. Sebastopol: Ch., 1.39. Sa-lida: Ch., 50c. Soquel: Ch., 2.64. Tipton: Ch., 95c. Tulare: S. S., 2. Woodland: S. S., 92c.

CALIFORNIA (Southern)—\$388.65.

Bakersfield: First Ch., 10. Bloomington: Ch., 3. Chula Vista: Ch., 6.29. Hawthorne: Ch., 1.25. La Canada: Ch., 1.23. La Mesa: Central Ch., 10. Lemon Grove: Ch., 7.32. Long Beach: Ch., 78. Los Angeles: First Ch., 50; Bethany Ch., 1.92; East Ch., 2.87;

First Ch., W. M. S., 18.32 Grace Ch., 1.25; Olivet Ch., 2.40; Messiah Ch., 24; Vernon Ch., 3.02; West End Ch., 1.65. **Manhattan:** Ch., for Piedmont College, 10.55. **Maricopa:** Ch., 4.69. **Moreno:** Ch., for Negro work in the South, 3.60. **Norwalk:** Ch., 2.73. **Ontario:** Ch., 8.40. **Pasadena:** First Ch., 37.50; Pilgrim Ch., 5.05. **Pomona:** Ch., 1. **Riverside:** Ch., 15. **San Bernardino:** First Ch., 4.01. **San Diego:** Park Villas, Ch., 65c. **San Jacinto:** Ch., 59c. **Santa Ana:** Ch., 15. **Sherman:** Ch., 8. **Whittier:** Ch., 25; Mrs. M. M. S., through Plymouth Ch., 25.

Woman's Home Missionary Union of Southern California, Mrs. E. C. Norton, Treasurer. **Los Angeles:** Berean, S. S., 4; Colegrove, S. S., 1.50. **San Diego:** First, 6. **W. H. M. U. of So. Cal.,** 2.90. Total, \$14.40.

Total for So. Cal., 403.69; less amount refunded to So. Cal. Los Angeles, First Ch., 15.04. Total, \$388.65.

WASHINGTON—\$132.85.

Ashtatum: Ch., 34c. **Ancortes:** Ch., 1.28; S. S., 3.61. **Bellingham:** Ch., 4.99. **Brewster:** Ch., 1. **Cheney:** Ch., 1.04. **Elk:** Ch., 80c. **No. Yakima:** Ch., 20. **Olympia:** Ch., 2.14. **Orchard Prairie:** Ch., 1.50. **Pinehurst:** Ch., 25c. **Seattle:** Columbia Ch., 5; Fauntleroy Ch., 1.44; Keystone Ch., 2.40; Oak Lake Ch., 60c; Olivet, S. S., 1.75; Plymouth Ch., 60; Prospect Ch., 6; Queen Ann Ch., 5. **Spokane:** Plymouth Ch., 5.60; Westminster Ch., 5. **Sylvan:** Ch., 1. **Toit:** S. S., 2.11.

OREGON—\$42.66.

Corvallis: Plymouth Ch., 1. **Ingle Chapel:** 9. **Ione:** Ch., 9. **Portland:** Highland Ch., 6.45; Sunnyside Ch., 15; University Park Ch., 2.21.

ARIZONA—\$1.50.

Tucson: Ch. and S. S., 1.50.

THE SOUTH, &c.

VIRGINIA—\$8.90.

Vanderwerken: Ch., 8.90.

NORTH CAROLINA—\$3.00.

Troy: Middle District Association of N. C., 3.

SOUTH CAROLINA—\$23.00.

Charleston: Avery Institute, Lincoln Memorial, 23.

TENNESSEE—\$12.20.

East Lake: Union Cong'l Y. L. M. S., bbl. goods for Pleasant Hill, Tenn. **Memphis:** Second Ch., 5. **Nashville:** Woman's Missionary Soc., Fisk University, 7.20.

GEORGIA—\$20.00.

Rainbridge: Miss. M. U., for Talladega College, 10. **Macon:** Ballard School, (Class

1918)), drinking fount. **Thomasville:** Mrs. L., for Allen Normal School, 10.

ALABAMA—\$34.28.

Birmingham: First Ch., 2; Mrs. W. B. D., for Talladega College, 3. **Florence:** Citizens, for Burrell Normal School, 21.30. **Gadsden:** Ch., 1. **Montgomery:** First Ch., S. S., 4.98. **Talladega:** Mrs. S. D., for Talladega College, 2.

MISSISSIPPI—\$4.50.

Greenville: A. M. A. League, for Tougaloo College, 4.50.

LOUISIANA—\$100.95.

Abbeville: St. Mary's Ch., 15.36. **Bermuda:** Ch. and S. S., 2.30. **Lafayette:** Public School, 7.50; Friends, 1.95. **Gueydan:** Hubbard Ch., 6.25; Hubbard S. S., 3. **New Iberia:** St. Paul's Ch., 7.10. **New Orleans:** "A Friend," for Kindergarten, Athens, Ga., 22.50; Ladies' Missionary Soc., of Straight College, 2. **Shreveport:** C. C. Club, 14.50; Friends, 3.60.

Woman's Missionary Union of Louisiana, Mrs. Josephine Herod, Treasurer. **Lake Charles:** Woodbury Ch., W. M. U., 5. **Woman's Missionary Union of Louisiana,** for Straight College, 9.89. Total \$14.89.

FLORIDA—\$100.87.

Ocala: Baptist S. S., 5; Fla. Lime Co., 3; Rhiman & Co., 5; J. M., 1.50; T. T. M., 10; O. K. T., 5; F. G. B. W., 2.50, for Fessenden, Fla. **Sanford:** Rev. C. D. W. B., for Marion, Ala., 4.

Woman's Home Missionary Union of Florida, Mrs. C. E. Enlow, Treasurer. **Coconut Grove:** C. E., 5. **Daytona:** Aux., 10; C. E., 5. **Lake Helen:** Aux., 7. **Mt. Dora:** Aux., 5.12; C. E., 2.50. **New Smyrna:** C. E., 1.25. **Orange City:** Aux., 12. **Pomona:** C. E., 1. **Winter Park:** Aux., 16. Total \$64.87.

TEXAS—\$50.66.

Corpus Christi: First Ch., 11.08. **Dallas:** Plymouth Ch., 6.50; Central Ch., 6.93. **Corpus Christi:** First Ch., and S. S., Lincoln Mem., 7; Plymouth Ch., 1.65. **Houston:** Pilgrim Ch., 10. **Paris:** African Ch., 5; Rusk Ch., 1.25. **Runge:** Helena Ch., 1.25. **PORTO RICO—\$1.50.**

Porto Rico Churches: 1.50.

Summary of Receipts for May, 1918.

Donations	\$11,792.45
Legacies	4,923.11

\$16,715.56

Summary of Receipts Eight Months from Oct. 1, 1917, to May 31, 1918.

Donations	\$155,302.66
Legacies	35,838.31

\$191,140.97

Congregational Education Society

S. F. Wilkins, Assistant Treasurer - 14 Beacon Street, Boston, Mass.

Receipts, April, 1918

(Continued from June number)

OKLAHOMA—\$10.00.

Kingfisher: Ladies of Ch., 10.

PENNSYLVANIA—\$52.00.

Kane: 1st, 26. **Lindsey:** Punxsutawney, 1. **Meadville:** Park Ave., 5. **Scranton:** Friend, 20.

RHODE ISLAND—\$50.86.

Barrington: S. S., 6.01. **Cranston:** Edgewood, 5. **East Providence:** United, 6.50. **Providence:** Beneficent, 30.98; Free Evang., 2.37.

SOUTH CAROLINA—\$5.00.

Columbia: Friend, 5.

SOUTH DAKOTA—\$4.31.

Aberdeen: 1.86. **Houghton:** 1.40. **Newell:** 1.05.

TENNESSEE—\$1.50.

Chattanooga: 1st S. S., 1.50.

UTAH—\$2.00.

Provo: 1st, S. S., 2.

VERMONT—\$102.76.

Bennington: North, 6.22. **Craftsbury:** North, S. S., 2.70. **Glover:** West, S. S., 2.28. **Milton:** S. S., 2.50. **Newbury:** Wells River, 10. **Pomfret:** North, 5.58. **Rochester:** 1st, 7.89. **St. Johnsbury:** So. S. S., 2.

Woman's Home Missionary Union. Bakersfield: 2.50. Burlington: College St., 6.50. East Berkshire: 3. East Theford: 1.50. Fair Haven: 2. Fairlee: 1.90. Greensboro: 2. Manchester: 4.60. Milton: 2. Newbury: 5. Pittsford: 5. So. Royalton: 2.54. Wallingford: 7.50. West Charleston: 4.55. Willamstown: 3. Windham: 5. Woodstock: 5.

VIRGINIA—\$4.00.

Vanderwerker: 4.

WEST VIRGINIA—\$1.35.

Ceredo: 1.35.

WASHINGTON—\$33.96.

Anacortes: S. S., 1.42; Ch., 32c. Bellingham: 1.12. Brewster: 25c. Cheney: 26c.

Elk: 20c. Natchez: 13.86. Olympia: 54c. Orchard Prairie: 37c. Richmond: 15c. Seattle: Fauntleroy, 36c; Keystone, 1.20; Oak Lake, 15c; Plymouth, 10. Spokane: Plymouth, 1.40. Sylvan: 25c. Tolt: S. S., 2.11.

WISCONSIN—\$28.57.

Ashland: S. S., 3.59. Dousman: S. S., 2.10. Grand Rapids: S. S., 22.88.

WYOMING—\$2.00.

Big Horn: S. S., 2.

Totals.

Contributions \$4,692.87
Legacy 2,000.00

Grand total \$6,692.87

Receipts, May, 1918

ALABAMA—1.52.

Ironaton: S. S., 1.52.

ARIZONA—75c.

Tucson: 1st Ch. and S. S., 75c.

CALIFORNIA (Northern)—\$126.99.

Oakland: 1st, 126.99.

CALIFORNIA (Southern)—\$25.13.

Bloomington: 25c. Chula Vista: 52c. Hawthorne: 10c. La Canada: 10c. Lemon Grove: 17c. Long Beach: 75c. Los Angeles: Bethany, 16c; Ch. of Messiah, 2; East, 24c; First, 2.59; Grace, 10c; Olivet, 20c; Pilg., 1.50; Vernon, 25c; West End, 14c. Manhattan: 39c. Moreno: 5c. Norwalk: 23c. Ontario: 70c. Pasadena: Friend, 2; Pilg., 34c. Pomona: Friend, 3.72. San Bernardino: 1st, 34c. San Diego: 1st, 2.27; Park Villas, 5c. San Jacinto: 5c. Santa Ana: 92c. Whittier: 5c.

COLORADO—\$4.93.

Colorado Springs: 2nd S. S., 97c; 1st S. S., 2.71. Greeley: 1.25.

CONNECTICUT—\$279.02.

Brooklyn: Ch., 2; S. S., 2. Derby: 1st Y. P. S. C. E., 10. Higganum: 1st, 5. Litchfield: 1st, 16. New Haven: 1st (Center), 93. New London: 2nd, 17.69. Newton: S. S., 6. North Woodstock: 2. Prospect: 5. Roxbury: 2. South Windsor: 2nd, 6. Watertown: 1st, 21.63. Willington: 2. Woodstock: Y. P. S., 13.70.

Woman's Home Missionary Union. Middletown: South, 25. Old Lyme: 25. Waterbury: 2nd, 25.

IDAHO—\$9.00.

Arbon: Highland, 1. Mountain Home: 7. New Plymouth: Valley View, 1.

ILLINOIS—\$1201.63.

Amboy: 58c. Aurora: N. Eng., 17.50. Bowen: 10. Bureau: S. S., 3.52. Chicago: Leavitt St., Prim. S. S., 50c; S. S., 2.76; Thos. Meml., 5.50; Warren Av., 14.56; W. Pullman, 3.37; Friend, 1. Clifton: S. S., 4.50. Dundee: Ch., 12; S. S., 8. East St. Louis: Plym., 2. Elburn: S. S., 2. Elgin: 22.50. Gridley: 2.50. Griggsville: S. S., 3. Huntley: S. S., 3.60. La Grange: 10. Lee Center: 2. Milburn: S. S., 3.40. Moline: 1st, 12.50. Monroe Center: S. S., 11.72. Naperville: 1st S. S., 6.16. Onarga: 2. Oswego: S. S., 1.30. Peoria: Plym. S. S., 3.64. Plainfield: 10. Princeton: 6.24. Rockford: 2nd, 125. Sterling: 6.70. Waverly: 3.75. Winnetka: 37.04. Wythe: 1.

Woman's Home Missionary Union. Anawan: S. S., 2.40. Aurora: 1st W. S., 10.75. Austin: 1st, S. S., 9.20. Beardstown: C. E., 2.50. Bluff Hall: W. S., 2. Buda: W. S., 5. Canton: W. S., 50c. Carpenterville: S. S., 2.60. Chicago: Calif. Ave., S. S., 7.61; Irving Park, 9; New Eng., W. S., 30; New 1st, C. E., 1.33; W. S., 52.08; North Shore, W. S., 1; Park Manor, 17.55; W. S., 50c; Rogers Park, W. S., 29.32; C. E., 2; South, W. S., 10; W. A., 62.50; Univ., W. S., 1; Wash.

Park, W. S., 3.75; Watson Park, W. S., 3.15; West Pullman, W. S., 2. Decatur: W. S., 50c; S. S., 75c. Des Plaines: W. S., 3. Dover: W. S., 5. Dwight: W. S., 1. Elburn: W. S., 1.50. Elgin: W. S., 10. Evanston: 1st, W. S., 88.50. Glen Ellyn: W. S., 20.50. Gridley: W. S., 7.25. Harvey: W. S., 3.50. La Grange: W. S., 52.50. La Moille: W. S., 2. Loda: W. S., 50c. Marseilles: W. S., 1. Mattoon: 1st, W. S., 2. Melvin: W. S., 1. Moline: 1st, 25.50. Naperville: W. S., 3. Neponset: S. S., 4.48. Oak Park: 1st, W. S., 143.02; Y. W. S., 12.10; Y. L. S., 1.50; Harvard, 2.50. Odell: S. S., 4.65. Olive: W. S., 1. Ottawa: W. S., 1. Paxton: W. S., 10; S. S., 1.80. Peatonica: W. S., 50c. Peoria: 1st, W. S., 60.75. Plymouth: W. S., 2.50. Princeton: W. S., 5. Quincy: W. S., 5. Ridge: S. S., 1.88. Rock Falls: W. S., 3. Rockford: 2nd, S. S., 35. Rollo: Mission Band, 2. Roscoe: S. S., 1.38; W. S., 2.50. Sheffield: W. S., 24. Somonauk: W. S., 2. Sterling: W. S., 5. Toulon: W. S., 6. Union: S. S., 99c. Waverly: 1st, W. S., 1. Wyoming: W. S., 2.50.

IOWA—\$383.54.

Alden: Ch., 91c; S. S., 7.09. Algona: Ch., 4; S. S., 3. Ames: 8. Anita: S. S., 1.70. Buffalo Center: S. S., 2.40. Burlington: S. S., 7.84. Clarion: S. S., 4.52. Clinton: S. S., 3. Davenport: Edwards, Ch., 4.70; S. S., 5.10. Denmark: 12.83. Dubuque: 1st, 6.52. Eddyville: S. S., 3.20. Eldon: S. S., 2; Ch., 3.15. Emmetsburg: 6. Farmington: S. S., 1.55. Galb: S. S., 2. Gilman: 8. Grand River: S. S., 3.56. Hanford: S. S., 1. Iowa City: 8.12. La Moille: S. S., 1.88. Lyons: S. S., 5.50. McGregor: 3.50. Monoma: S. S., 2.32. Muscatine: 1st, S. S., 4; Mulford, S. S., 3.30. Nashua: S. S., 5.50. New Hampton: 1st, 2. Ocheyedan: S. S., 1. Orient: S. S., 2. Osage: 2. Ottumwa: 1st, 6. Red Oak: Ch., 2; W. S., 1. Rockford: 3.79. Sioux City: 1st, S. S., 11.61. Spencer: S. S., 3. Tabor: 23. Victor: S. S., 3. Waterloo: Plym. S. S., 2; Union S. S., 3. Waucoma: 2. Webster City: 7.

Woman's Home Missionary Union. Algona: 2.33. Ames: 2.75. Anita: 2.85. Atlantic: 2.37. Bear Grove: 83c. Belle Plaine: 3.75. Blairsville: 1.25. Cedar Rapids: 1st, 7.60. Centerville: 3.50. Central City: S. S., 1.45. Chester: 1.60. Clear Lake: 1.30. Cornring: 2.45. Cresco: 3.30. Creston: 1st, 3.75; Pilgrim, 95c. Davenport: Berea, 65c; Edwards, 3.98. Decorah: 1.65. Des Moines: Greenwood, 2.50; North Park, 1.25; Waveland Park, 60c. Eldora: C. E., 80c; M. S., 2.90. Emmetsburg: 2.08. Farmington: 95c. Farragut: 7.50. Glenwood: 2.06. Grennell: 18.55. Hawarden: 2.05. Humboldt: S. S., 1.70; M. S., 1. Jackson: Friend, 40c. McGregor: 1.40. Marshalltown: 7.25. Mitchellville: 2.50. Mount Pleasant: 95c. New Hampton: 1st, 50c. Olds: 1.70. Orient: 1. Osage: 50c. Ottumwa: 1st, 2.08. Preston: 1.25. Red Oak: 1.25. Rockford: 45c. Rowan: 1.80. Salem: S. S., 2. Sheldon: 7.50. Sibley: 4.35. Sloan: 1.95. Spencer: 5.80. Strawberry Point: 5.50. Stuart: Ch., 5; S.

S. 2.50. Tabor: 11.35. Victor: 5. Webster: 80c. Webster City: 2.17. Winthrop: 3.75.

KANSAS—\$9.60.

Muscotah: Ch. 7. Overbrook: S. S. 2.60. LUSCOTAH—\$6.00.

Gueydan: S. S. 1. Lake Charles: Woodbury W. M. U. 1. New Orleans: Straight Coll. Bible School, 4.

MAINE—\$17.60.

Bar Harbor: 2.60. Bluehill: 6. Kennebunk: South, 1. Searsport: 1st, 7. West Paris: Finnish, 1.

MASSACHUSETTS—\$1025.77.

Boston: Shawmut, 1.60; Brighton, 4.36; Dorchester, Harvard, 7; Romsey, 5.10; Hyde Park, 1st, 22; Jamaica Plain, Central, 50; Roxbury, Highland, Ch., 5.40; Friend, 10. Carver: North, 5. Cohasset: 2nd, 1.34. Colerain: 7. Dedham: S. S. 6.20. East Northfield: Trin. S. S. 5.46. Essex: 11. Everett: 1st, 13.21. Fall River: Central Birthday Fund, 7. Framingham: Grace, 15.55. Grafton: Evan, 13. Haverhill: Riverside Mem. S. S., 2. Lanesboro: 98c. Leverett: S. S., 2. Lowell: Highland, Appt., 5.50; Special, 5. Lynnfield Centre: 60c. Medford: Village S. S., 2. Merrimac: 1st, 3.10. Millis: Ch. of Christ, 6. Paxton: S. S. 1.70. Scituate Center: Ch. & S. S., 9.65. Sharon: 1st, 9.90. Somerville: Prospect Hill, 1.96. So. Weymouth: Union, 14.05. Spencer: 1st, 28.28. Springfield: Indian Orchard S. S., 4.50. West Brookfield: 2.36. Worcester: Lake View, 7.26; Old South S. S., 13.71.

Mass. & R. L. W. H. M. A., 710.00.

MICHIGAN—\$34.53.

Buckley: 2. Clinton: 10.97. Columbus: 3.85. Coral: 1.80. Covert: 4. Hartland: 1.13. Lowell: 1.60. Onekema: 1.14. Romeo: 4.50. Union City: 3.54.

MINNESOTA—\$281.81.

Akeley: 7c. Alexandria: 3. Austin: 1.86. Bemidji: S. S., 2.30. Big Lake: S. S., 2. Brainerd: First, 2.50. Burtrum: 16c. Callaway: S. S., 86c. Clarissa: S. S., 3. Culdrum: 26c. Duluth: Pilgrim, 7.60. Fairmount: 1.50. Faribault: 4.92. Fond du Lac: S. S., 60c. Glenwood: 19c. Glyndon: 35c. Graceville: 22c. Granite Falls: 90c. Lake City: First, 32c. Mapleton: 39c. Marietta: 30c. Medford: 20c. Minneapolis: Friend, 3; Friend, 25; Forest Heights, 3.52; Linden Hills, Ch., 2.73; S. S., 41c. Loury Hill, 82c; Lyndale, 2; Lynnhurst, 70c; Open Door, 1; Park Ave., 13.56; Pilgrim, 1.23; Plymouth, 17.57. Nassau: 44c. New Uln: 2.48. Northfield: S. S., 15. Oak Grove: 12c. Owatonna: S. S., 5. Pelican Rapids: 50c. Pitt: 6c. St. Louis: Park, 12c. St. Paul: Cyril, S. S., 6c; Ch., 16c; Olivet, 4; Pacific, S. S., 6. Sandstone: 8c. Sleepy Eye: 46c. Spring Valley: S. S., 2. Stewartville: S. S., 1.30. Swanville: S. S., 1.62. Tintah: 16c. Waseca: S. S., 4.76.

Woman's Home Missionary Union. Ada: S. S., 1.80. Brainerd: Peoples, 36c. Cannon Falls: 1st, 51c. Cottage Grove: 1.02. Duluth: Pilgrim, 3.06. Fairmount: 85c. Ferguson Falls: 1.31; S. S., 22c. Glencoe: 1.02. Groveland: M. S., 65c. Hasty: 34c. Hawley: 25c. Hutchinson: 1.70. Lake City: 1st, 28c. Little Falls: 1st, 23c. Marietta: 26c. Medford: 38c. Minneapolis: Fifth Ave., 1.91; Fremont Ave., 1.27; Linden Hills, 51c; Lyndale, 4.25; Oak Park, 25c; Pilg., 1.38; Plyb., 21.15; Swed. Temple, 38c. Montevideo: 2.04. Northfield: 7.65. Pelican Rapids: 1.27. St. Paul: Olivet, 2.55. Sauk Rapids: 85c. Sherburn: 20c. Sleepy Eye: 85c. Spring Valley: 1.02. Stewartville: 85c. Wadena: 1.50. Waseca: 1.70. Winona: 64.63.

MONTANA—\$3.30.

Big Horn: S. S., 80c. Red Lodge: Ch., 1.25; S. S., 1.25.

NEBRASKA—\$46.39.

Avoca: 75c. Blair: 1.50. Bloomfield: 2.69. Chadron: 1. Clay Centre: S. S., 4.76. Elgin: Park, 1.50. Fairmount: 6.75. Grand Island: 2.69. Havelock: 75c. Howells: 1. Lakeview: Ch., 3; S. S., 5. Omaha: Friend, 5; Friend, 5. Weeping Water: 5.

NEW HAMPSHIRE—\$113.25.

Andover: S. S., 75c. Andover Center: 1.25. Colebrook: 2. Derry Village: Central, 18.31. Kingston: 3. Littleton: 8.09. Plymouth: 6.50. Salmon Falls: 2.50. Sanbornton: 4.28. Woman's Home Missionary Union, Bethlehem: 24c. Roseau: 78c. Chichester: 54c. Concord: First, 2.76; South, 2.75. Deerfield: 55c. Derry Village: 1.92. East Andover: 50c. East Concord: 50c. East Derry: 44c. Epsom: 54c. Exeter: First, 1.60; Phillips, 1.20. Farmington: 1.50. Franklin: 2.70. Gilmanston: 33c. Goffstown: 2.20. Greenland: 45c. Hampstead: 1.11. Hanover: Ch. of Christ at Dartmouth Coll., 2.40. Henniker: 1.05. Hinsdale: 1.82. Hollis: 81c. Jaffrey: 72c. Laconia: 81c. Littleton: 2.37. Lyme: 1.25. Manchester: First, 1.80; Franklin St., 9.36. Marlboro: 82c. Mason: 25c. Meredith: 31c. Mount Vernon: 25c. Nashua: First, 3.18; Pilgrim, 1.12. New Boston: 54c. Newfields: 30c. Newport: 1.26. North Hampton: 97c. Pembroke: 53c. Peterborough: 98c. Pittsfield: 1.10. Plymouth: 1.50. Portsmouth: North, 1.80. Rye: 1.59. Sanbornton: 2.64. Somersworth: 90c. Wakefield: 48c. West Concord: 97c. West Lebanon: 67c. Wolfeboro: 41c.

NEW JERSEY—\$246.50.

Closterm: 1st, 5.50. Glen Ridge: 155. Grantwood: Italian Miss., 1. Upper Montclair: Chris. Un., 75. Westfield: Friend, 10.

NEW MEXICO—\$3.00.

Albuquerque: Friends, 3.

NEW YORK—\$825.84.

Deansboro: 3.50. Greene: 1st, 2. Honeoye: Ch., 49c; S. S., 73c. Jamestown: Friend, 5. Kiantone: 39c. Lake View: 62c. Middlesex: Assn., 3.35. New York: Brooklyn, Ch. of Pil., 43.60; Plym. S. S., 4.50; W. L. of Clinton Ave., 50; Friend, 25; Bdwy. Taber., 326.10. Poughkeepsie: 1st, 7.50. Woodhaven: (L. I.), 2.

Woman's Home Missionary Union. Albany: W. M., 35.30. Antwerp: W. M., 3. Binghamton: East Side, 2; 1st Helpers, 40; Plym. W. M., 3. Candon: L. G., 10. Chappaqua: L. A., 2.50. Chenango Forks: W. M., 30c. Cincinnati: W. M., 5.13. Corning: W. M., 3. Cortland: 1st, W. M., 10. Danby: C. E., 3. Elmira: St. Luke, S. S., 7. Fulton: W. M., 5. Gasport: S. S., 9. Honeoye: L. M., 4. Moravia: W. M., 3. Newark Valley: W. M., 5. New York: Brooklyn, Bushwick Ave. S. S., 2.50; Ocean Av. W. L., 7; Puritan, W. M., 10; D. of C., 5. Norwich: L. W., 1. Ontario: E. W., 4. Orwell: W. M., 1. Osceola: W. M., 5. Oswego: W. M., 10. Perry Center: W. M., 3. Rensselaer: W. M., 2. Riga: W. M., 1.50. Riverhead: S. Ave., W. M., 3.90. Rochester: South S. S., 5.50. Rodman: W. M., 2. Rutland: W. M., 2. Scarsdale: S. S., 15.50. Sidney: D. of C., 3. Spencerport: W. M., 3. Syracuse: Danforth L. U., 2.98; Geddes W. G., 5; Goodwill W. G., 25; Prim. S. S., 5; So. Ave. P. D., 5. Summer Hill: W. M., 35. Ticonderoga: W. M., 5. Utica: Ply. C. M. C., 20. Watertown: P. A., 3.45. Wellsville: C. E., 2.50. Woodhaven: 1st J. M. S., 5.

NORTH DAKOTA—\$33.94.

Alamo: 1. Argusville: 1. Barlow: S. S., 90c. Berthold: S. S., 2.50. Cooperstown: 1st S. S., 7.33. Deering: S. S., 1.50. Fargo: Friend, 1. Fingai: 1. Hurdsville: S. S., 2. Max: 1st S. S., 1.42. Max: Iota Flats, 1. Marshall: S. S., 2. Plaza: S. S., 1.92. Williston: S. S., 9.37.

(Continued in September number)